The Christian Century

PUBLISHED WEEKLY

What Can Southern Pastors Do?

By Colbert S. Cartwright

Mimes and Morals: A Reply

By Arthur M. Eastman

Canada No Chore Boy

By James R. Mutchmor

Double-Decker in Indianapolis

Editorial Correspondence

DECEMBER 26, 1956

In This Issue

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Coming Events

Dec. 27-Jan. 1. United Student Christian Council Regional Meetings, Syracuse, N. Y.; Davidson, N. C.; Pittsburgh; Stillwater, Okla.; DeKalb, Ill.; Parkland, Wash.; Redlands, Calif.; theme: "Our United Witness in the College and the University."

Dec. 30. Methodist Student Recognition Day.

Dec. 30. Chicago Sunday Evening Club; E. Stanley Jones, speaker.

Jan. 2-3. Jamestown College Interdenominational Ministers' Seminar, Jamestown, N. D.; theme: "Preaching and Teaching for Commitment."

Jan. 2-4. Youth for Christ 2nd Annual Midwinter Hotel Convention, Chicago.

Jan. 5-15. Inter-Varsity Christian Fellowship University Mission, University of Manitoba, Winnipeg; John R. W. Stott, speaker.

Jan. 6. Chicago Sunday Evening Club; Ralph W. Loew, speaker.

Jan. 6-11. United Lutheran Area Evangelism Missions, Staunton, Va.; Tucson, Ariz.

Jan. 6-13. Universal Week of Prayer.

Jan. 6-Feb. 16. Reorganized Church of Latter Day Saints Missionary Services, Fall River, Mass.

Jan. 8. New York Institute of Religious and Social Studies, Jewish Theological Seminary of America; themes: "The Solution of Practical and Moral Problems Through the Use of Reason," "Vocational Ethics," "The Most Momentous Questions in the World Today"; speakers: Ben Zion Bokser (Jewish tradition); Chester I. Barnard (business administration; Harlow Shapley (long-range foresight).

Jan. 8. National Council of Churches Commission Meetings in Relation to Annual Meeting of the Association of American Colleges, Philadelphia.

Jan. 10. Methodist Association of Schools and Colleges Annual Meeting, Philadelphia.

Jan. 13. Chicago Sunday Evening Club; Nels F. S. Ferré, speaker.

Jan. 13-18. United Lutheran Area Evangelism Missions, Manhattan-Bronx-Staten Island, N. Y.; Huntington, W. Va.; Raleigh, N. C.; New Orleans-Lafayette-New Iberia-Lake Charles, La.; Waco, Texas; Phoenix, Ariz.

Jan. 14-17. Emory University Ministers' Week, Emory University, Ga.; Charles T. Leber, Steward Hiltner, speakers.

Jan. 15. Women's Planning Committee of the Japan International Christian University Foundation, New York city.

Jan. 15. United Church (Raleigh, N. C.) 18th Institute of Religion; Clifton Daniel, Jr., speaker.

Jan. 15. New York Institute for Religious and Social Studies, Jewish Theological Seminary of America; speakers: Edwin E. Aubrey (Protestant tradition); William B. Lewis (advertising); Kenneth W. Thompson (morality and American foreign relations).

Jan. 15. Wisconsin State Council of Churches Annual Meeting, Waukesha; John Nuveen, speaker.

Jan. 18-19. Episcopal Pacifist Fellowship Annual Meeting, Church Women's Club, Philadelphia; speakers: Charles Lawrence, Jr., Magda Trocmé.

Jan. 19-29. Inter-Varsity Christian Fellowship University Mission, University of British Columbia, Vancouver; John R. W. Stott, speaker.

Jan. 20. Chicago Sunday Evening Club; Herbert Gezork, speaker.

Jan. 20-25. United Lutheran Area Evangelism Missions, East Penn, Pa.; Tucson, Ariz.

Jan. 20-26. Church and Economic Life Week (N.C.C. Department of Church and Economic Life).

Jan. 21. United Church (Raleigh, N. C.) 18th Institute of Religion; James H. Robinson, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

In Time of Storm Fishing Improves

LAKE MICHIGAN fishermen all complained last fall because the weather had remained too good too long. Everybody else enjoyed the long Indian summer, but calm, sunny days do not please these fishermen. They say it takes dark and stormy weather, with plenty of rain and with wind to stir up high waves, to make Lake Michigan perch and other commercial fish congregate in schools. Men who fish for a living are not interested in individual perch wandering around their damp world on private adventures. They can afford to send out their boats only when they can spread their great nets and sweep in a "good haul." So they look hopefully to the season for storms, agreeing in their own way with the Bard of Avon concerning the "uses of adversity," prepared to make the best of the worst and knowing that rough weather not only has its uses for them but is essential in the divine order of things. Only strong faith and stout hearts will pilot boats into the teeth of high seas, when cold and wind bring discomfort and danger. But it is just this uncertainty and this hard struggle which attract the true fisherman and make so satisfying the eventually greater rewards of work done under these circumstances. Perhaps this throws some light on why Christians can never forget that their Master loved Galilee, whose waters can turn black and toss and roar as well as lie quietly blue in the Palestinian sun. Perhaps it was their capacity for carrying on the harvest of the seas in the midst of storms that made so many fishermen his faithful disciples.

O God of the fog as well as the sunlight, of the storm as well as the calm, give us courage and faith to push ever farther into the mountainous seas of our troubled time and to let down our nets into the deep, trusting the Lord of the harvest to reward our hopes and to bring us back to some safe harbor of his own choosing. In Jesus' name. Amen.

Wilson and Bessemer Celebrate Together

DECEMBER 28, the one hundredth anniversary of the birth of Woodrow Wilson, is an appropriate time to celebrate the life and work of the first statesman who made a serious effort to end international anarchy. That he failed to prevent World War II is obvious. That he pinned his hopes on faulty plans scarcely needs argument. Wilson's slogans were as unsound as they were persuasive. "Open covenants openly arrived at" may be taken as an example. Wilson failed utterly to anticipate developments in the art of propaganda, developments which have turned every open negotiation into a circus. But no one can deny his courageous insight. It was Wilson who recognized the fact that isolation was no longer possible. He was the public official who dared to propose a solution to the problem. Even if the solution was defective, the problem was thereafter inescapably pinpointed. The problem looms larger every year. Unfortunately, the heads of state are not following Wilson's example in vigorous search for a solution. Since his time, they have for the most part placed increasing trust in the swords and chariots of war. Modern armaments also are having a centennial in 1956. It was in 1856 that Sir Henry Bessemer invented the furnace which permitted steel-making on a grand scale. Bessemer did not provide the last word in steel-making. His product had too much phosphorus and too much sulphur in it to satisfy the exacting requirements of the mid-twentieth century. No one thinks the less highly of Bessemer because he failed to invent the perfect process. But people recalling Woodrow Wilson's League of Nations are often contemptuous of its shortcomings and imperfections. Somehow, the faults of the league are supposed to prove that America should never have looked toward a system of collective security. The residual hostility toward collective security assumes that there is one problem which human ingenuity can never do very much about. This is a hopeless, fatalistic assumption, forever closed to the Christian.

U.N. Debate: An Education In Human Relations

FOR SOME WEEKS the General Assembly of the United Nations has been debating the Suez crisis and the Hungarian situation. In many of the speeches and rebuttals it is not quite clear what issues are being addressed. If the proposition is some form of United Nations action, the digressions are very lengthy. On a recent day the assembly heard a long history of Palestine, the historical account being intended as a proof of Arab rights to the land. On the same day the attitude of one of the member states toward Soviet intervention in Hungary was explained by the analogy of Goa, the Portuguese territory on the subcontinent of India. The remarks about Goa drew a strong statement from the Portuguese representative. And so it goes, day after day: a logician's nightmare, a nightmare for the historian, an ammunition dump for those who wish to discredit the idea of collective security.

That is how the assembly's debate looks as a debate, as a deliberative prelude to action. But there is another way of looking at what is going on beside the East river in Manhattan. Much that is said is scarcely directed at the other debaters. Much that is said is being said "for home consumption." The representative of India is talking, much of the time, to Indians back home. The American representative is talking, much of the time, to Americans. The representative of Iraq is talking, much of the time, to Iraqui. In many cases these men are saying the things that will strengthen weak governments. Furthermore, they are saying things that will enable some of their countrymen to make some connection, however tenuous, with a far-off problem, a complicated business that is *prima facie* less important to them than local taxes and purely personal concerns such as an attack of malaria. It is always possible, of course, that the debate will increase international irritations and do more harm than good; but internationally-minded citizens in various parts of the world should keep reminding themselves that there are still only a few internationally-minded citizens. What they are witnessing is a slow and painful arousing of human interest in humanity.

Mr. Nixon: Symbol And Policymaker

VICE-PRESIDENT NIXON's plane trip to Austria dramatizes the extraordinary interest of the administration in developments in Hungary as well as in the plight of the Hungarian refugees in Austria. Its purpose, in other words, is political as well as humanitarian. The information necessary to compile the report which Mr. Nixon plans to make to the President and to Congress is already available from diplomatic and intelligence officials who are on the spot. But his journey to Austria directs world attention to the situation, adding to the embarrassment and desperation of the Russians and encouraging their foes inside and outside Hungary. It also spotlights the needs of the current wave of refugees from Hungary, which may be helpful in Congress and in the United Nations, and it plays up Mr. Nixon as a man to be reckoned with in the next period in American politics. That the vice-president now invites such consideration is the thesis of pro-administration columnist Roscoe Drummond. In a column which appeared in the *Chicago Sun-Times* December 13, Mr. Drummond calls attention to the unprecedented situation surrounding the speech which Mr. Nixon made to a meeting of automobile manufacturers on the eve of Mr. Dulles' departure for Paris and the N.A.T.O. meeting. The address was a major statement on American policy. Mr. Drummond says it was delivered without having been cleared with the President or with the state department: "Mr. Eisenhower did not assign, ask or even suggest to Nixon that he make this speech. . . . Secretary Dulles made some suggestions for the speech, read it but did not 'clear' it, which usually involves an elaborate intradepartmental hassle." In his speech Mr. Nixon (1) promised financial aid to Britain and France, (2) admitted American faults in the Middle East, (3) declared American opposition to any nation using force in violation of the United Nations Charter, (4) sought congressional support for rebuilding alliances and giving economic aid to the Middle East, and (5) praised N.A.T.O. as the necessary answer to Russian ruthlessness in Hungary. When a vice-president can make a speech of such importance without clearing with the President and without being asked by the President to make it, it appears that a vital function of the presidency has already passed into his hands.

Move Grows to End Senate Filibuster

FOR A SHORT TIME at the opening of each new Congress the opportunity exists to abolish the filibuster and so end domination of the Senate by a southern Democratic minority. The Senate is not a continuing body, but must adopt a new set of rules at the start of each new Congress. A bipartisan group of liberal senators have announced that they intend to use the time before adoption of rules for the 85th Congress to argue against inclusion of the famous "Rule 22." This provision says that closure, or limitation of debate, may be applied to a bill only when 64 senators vote for it. Once Rule 22 is incorporated in the rules of the Senate, a minority can block any action by endless talk. In practice, the filibuster is employed mainly against civil rights legislation, and mainly by southerners. This year six Democrats started the move to drop Rule 22. They have been joined by four Republicans: Senators Charles E. Potter of Michigan, Irving M. Ives of New York, Clifford P. Case of New Jersey and Thomas H. Kuchel of California—all from states where the Negro vote makes a difference. The originators of the current move, which deserves to succeed and will succeed if it receives sufficient public support, are Democrats Hubert Humphrey of Minnesota, Paul H. Douglas of Illinois, Wayne Morse and Richard L. Neuberger of Oregon, James Murray of Montana and Pat McNamara, of Michigan. With the exceptions of Douglas and McNamara, these senators are not immediately and personally concerned about Negro votes in their states. But they are concerned about the failure of the Senate to produce adequate laws to protect the civil rights of citizens of minority races. They see in this failure a threat to the Democratic party and, more important, to American democracy. Senators of both parties rightly seek to return to rule by the majority. If this move succeeds, they will discover that most Americans seek the same thing and are prepared to abide by the majority's decisions.

Tennessee Awaits Trial of Racists

A GENERATION ago Tennessee was the scene of the Scopes trial. Now another court test is shaping up in the state which may attract even more attention and entail consequences far more significant. It is the trial scheduled to begin January 28 in federal court in Knoxville. Sixteen defendants are charged with contempt of a federal court injunction issued last August 29 by Federal Judge Robert L. Taylor, enjoining certain acts which the court said constituted interference with school officials attempting to carry out the court's order that Clinton High School accept nine Negro children who sought admission to its classes. The defendants have announced that the attorney generals of

Georgia, Texas and Louisiana will give them legal advice. Since a white citizens' council is cited as directly responsible for acts of intimidation designed to defeat racial integration, councils throughout the south can be counted on to mobilize funds and legal talent to the limit of their considerable abilities. They may well believe that their own survival depends on defeating integration in Clinton, for if these cases are lost other cities will be ordered to obey the Supreme Court ruling as cases come before the courts. On its side, the federal government can hardly fail to press with vigor the prosecution of the sixteen defendants. The local administrative authorities and the federal court have called on the department of justice in Washington for law enforcement. That department has ordered the F.B.I. to collect evidence. This agency has reported that a federal court injunction has been defied by acts of intimidation against school officials who were trying to obey the Constitution as interpreted by the court which is established for that purpose. The government is "on the spot." If it fails to uphold the competence of the courts to interpret the Constitution, it opens the door to anarchy and the rule of white citizens' council mobsters. With both sides compelled by the necessities of the situation to strive mightily before the bar of justice, a trial is in prospect which can hardly fail to make history, whichever way it is decided.

How Make the Legal Profession Civically Responsible?

WHAT IS THE legal profession going to do during the legislative year of 1957 to restore law and order to the United States? According to Attorney General Brownell, the average interval between filing of a civil suit in northern Ohio and the judgment of the court is 36 months. In the eastern district of New York the average interval is 52.9 months. This is the situation in the federal courts. In many state court systems the delays in the administration of justice are as bad or worse. The backlog of untried cases in the federal courts increased from 30,000 in 1941 to 73,000 in 1956. Of course, there are explanations. Congress and some of the state legislatures have not provided enough judgeships. The court systems have not been given enough administrative personnel to keep pace with an expanding economy and increases in litigation due to such factors as automobile accident claims. There has been resistance to procedural reforms. Whatever the relative importance of the various explanations, citizens are being deprived of their rights through sheer inability to wait for a rightful verdict. Business enterprises are being hampered by long-continued uncertainties. Shysters are being provided opportunities for extra-legal deals that would be rejected out of hand if prompt justice were available. This scandalous situation is not merely a threat to the honest citizen. It is a threat to the practice of law as an honorable profession. There are 200,000 attorneys in the United States. Half of them are above the average in skill and competence. But when the court dockets are clogged, the more competent lawyer cannot serve his client competently unless that client is playing a game of stalling or evasion. The bar associations, we shall be told, are quite aware of the problem: they have adopted resolutions. The judges, we shall be told, are also on record: they have scolded an apathetic public, or, like Judge Harold Medina in his recent New York speech, have blamed the politicians. But over two-thirds of the politicians are lawyers. In some sessions of Congress and in many state legislatures, lawyers comprise three-fourths of the representatives. The legal profession has the largest built-in lobby in the country. The public and the politicians will support judicial reforms if the bar associations and the leaders of the legal profession really want reform. The profession has led in instituting reforms in New Jersey during the past seven or eight years. The federal government and other states can modernize the judiciary if more than a handful of lawyers take seriously the idea that they are a profession and that they have a responsibility as a profession.

Double-Decker in Indianapolis

[EDITORIAL CORRESPONDENCE]

Indianapolis, December 19.

PEOPLE sensitive to language sometimes suggest that there is a certain flatness to the Indiana dialect. People sensitive to social issues sometimes suggest the same quality in some Indiana politics. All may be wrong, but you don't have to be sensitive to anything to know that Indiana itself is awesomely, majestically flat.

If you hadn't noticed that before, Indianapolis would have reminded you. For here, with compensatory extravagance, Indiana reaches for the sky. Does a city square in America boast a more soaring memorial shaft? Does any other municipal auditorium have as vaulting a tower as this astonishingly Moorish one? What comparable town boasts so high an obelisk? Does any other city this size have a more aspiring skyline? Does any other Masonic structure anywhere rear itself so massively skyward as this Scottish Rite cathedral (yes, *cathedral*, a sumptuous pleasure dome *cum* sanctuary, with a Thrice Potent Master, a Sovereign Prince, and a Most Wise Master on the staff).

There is real weight in all that height. There is a solid, settled, steady feel to the city. The "walk" and "wait" signs—mostly "wait"—that abound at downtown intersections help with the steady effect, too.

More was the wonder, then, when the eminently solid earth seemed to shake beneath at least this observer of the first joint annual assembly of two divisions of the National Council of Churches. The Division of Home Missions and the Division of Christian Life and Work had assembled staff personnel and leaders from 30 denominations for a 400-delegate conference on the problems before the churches. With a minimum of big speechmaking, the delegates got down to business in fifteen discussion groups, each holding four long sessions on the "total mission of the church in midcentury America."

No group yielded to another in a sense of the urgency of its particular task. Every problem under analysis was seen as opportunity for the churches' redemptive, creative action. The call was for suggestions, for guide posts, for

equally clear sighting on present threats and on far visions.

Even so, by the very nature of the subjects there was a discernible difference in the kinds of urgency evidenced. In most problems that have long engaged the church, there was an eagerness to do better and to go further with strategies already in process. The push was for improvement, extension, intensification, implementation of tactics worked out by churches and churchmen who did not wait till this winter to make up their minds. These groups called, each in its own terms, for a kind of pressured evolution in the existing patterns of church activity.

I

Such, for instance, were the recommendations of the group on security and the individual, which urged new study of the place of Christian community in any man's acquaintance with the love of God, and which called for restatements of our faith in terms meaningful and relevant enough to reach and stabilize people faltering on the ragged edge of the contemporary confusion.

The section on poverty and abundance was in line with last spring's big Pittsburgh conference on a related theme. The new discussion, though, seemed rather more ready to look the gift horse of our abundance rather more squarely in the mouth. There was considerably less hymning of the American Almighty from whom all these blessings flow, and a much crisper account of the perils of that abundance: temptations to indolence, complacency, self-righteousness, self-indulgence, idolatrous materialism and indifference toward remaining pockets of inequity and exploitation.

The group on coping with crime had some notable suggestions about the churches' redemptive action in and out of penal institutions, but the most remarkable thing about this deliberation was the context chosen for it by the participants. Crime was for them not just private sin but a problem in community, and as such open to reconstructive effort along an extended front. Condemning and condoning were left clean out of the picture, where they ought to be left, and the weight went to understanding and changing and healing.

The section on civic and political life plumped for a vigorous extension of existing techniques for alerting Christians to the threats of individual freedoms, and for educating them toward ethical participation in the political process of choice and decision on public issues. A resolution looking toward a new development called for the creation by the National Council of a "commission on the church and civic and political life," which would have special responsibility for formulating ethical standards for Christian officeholders and for generating support for Christian objectives in political life.

The group on minorities sounded again what cannot be urged enough, the call to the church "in all aspects of its life . . . to welcome and cherish persons of all racial and cultural backgrounds." Tactical suggestions included swift denominational and interdenominational allocation of money and leaders to churches in transition areas, educational preparation of congregations heading for a change, cooperation with other social forces working against residential segregation.

The section on physical and mental health paid special heed to the churches' responsibility for the increasing numbers of retired people who are less and less aged, either in year or in fact. General restudy of retirement policies was suggested as something the churches should work for. So was revision of the federal Old Age and Survivors Insurance program, especially in its restrictions on earned income. Churches were reminded, too, of their ceaseless concern for care of the mentally ill, with all that that means in the way of support and criticism of agencies responsible for plant, staff, commitment and dismissal policies in mental hospitals.

The section on mass media of communication called for development of a "philosophy of function"—a clarification of the relation between the media with all their practical requirements on the one side, and the Christian faith with the special character of its testimony on the other. A second call was for developing by discussion and study the Christian's judgment on the mass communications programs that now fill hours of most people's days.

The group discussing the impact of international affairs and changing America hoped that the National Council could somehow *now* "elucidate fundamental principles and the overarching concerns of God for the world" and then consider the specific application of those principles. Practically, there were recommendations for intensified use of existing organs for discussion, interpretation and parish and community action in the wide fields of international affairs. Personally, there was exhortation to expansion of the quantity and to enhancement of the quality of relations between individuals across the lines of the world's familiar artificialities.

II

In all these sections the evolutionary character of the counsel is evident. New efforts are prescribed, but they are all at least in line with much splendid effort that has not waited till now to begin. If pressed, though, most of the reports that go on from Indianapolis to that ineffable "up" might drip revolutionary suggestions. The last section, for instance, endorsed John A. Mackay's earlier call for the American churches to take the initiative in re-establishment of contact between themselves and the churches of China. Nothing sedately evolutionary about *that.*

There could be the same kind of revolutionary facing of the issues, skipping a step in more mannerly evolution, in the same section's acceding to Dr. Mackay's mighty plea for the primacy and supremacy of principle: "Security is not a Christian absolute. There can be no ultimate security for man or nations save in God; and God grants security only where the principles of righteousness are taken seriously."

And so you could go back through all the sections just summarized, finding revolutionary advice trembling at the tips of all their pens. If "mass media" got the philosophy of function they asked for, who is to say what it might leave of religious programing? The leaders hope for a shoring; what if they got a shambles? Take some of these gradualistic suggestions really seriously, and no one can promise they won't turn radical in the startled grip. Read the "minorities" report without the comfortable spectacles of accommodation and "reasonable allowances" and see if something like that doesn't happen there. "Civic and

political life" might well take up Eugene Carson Blake's painfully unpopular questioning of the churches' right to tax-free status. There is nothing moderate in any challenge to our privileged status, for whatever reasons.

Revolutionary elements, then, could be found in all the advice . . . or at least, the possibility that in some situations some of the advice would be pretty strenuously evolutionary. But in at least four sections you didn't have to look for revolutionary elements; they were there. There was a rather distinct sensation, as of the solid Indiana soil shifting underfoot, as of foundations being shaken, as of a new revolution going on in which old advice is a lid too small to cover the boiling, roiling pot. Here deliberation discovered less continuity with earlier stratagems, because of the incontestable uniqueness of the new situations.

III

The section studying automation, for instance, poked hesitantly and wonderingly into a whole new world where machines will build machines to make just about everything men make now, and where men of limitless leisure will somewhere have to get money to buy the products of the machines which took away their work. This is the eerie electronic world of work that does itself, the echoing world of the emptiness of time. Let no one kid himself: this is not another dislocation like the Industrial Revolution, to be re-set in the same uncomfortable way. That earlier crisis exchanged one kind of work for another. The prospect now is the exchange of one kind of work for almost none. And don't think that is any bargain. The emptiness of leisure will be infinitely more devastating than the overloading of labor ever was.

Automation is a slow leak in life as we know it, draining off the work that till now has almost filled life. Do we just turn off the spigot, plug the hole? Or do we admit that though there is no "wave of the future" there is a certain irreversibility to history? If the latter, then we have the obligation as Christians to heckle, nag and plague government, management and labor to spread the human cost of the short-run displacements and to distribute the human rewards of the long-run adjustment. Just as specifically, the church has its old mandate brought up to date: to fill our emptiness with the massive kind of meaning and the solid kind of activity that won't seep away. Feeling its way into mystery, this section bade the rest of the church join it on the worrisome but exciting, quaking ground.

The group studying population and mobility had the same sensation of slipping its mooring in Familiar Harbor. The restlessness of the old world we have long learned to take for granted. Sit down and spell that restlessness out, though, as this group did, and you suddenly find yourself in a new world where in the next twenty years the whole population of 1890 U.S.A. is going to be slipped down in around the present people. That requires church planning so disproportionately greater than ever before that it is a new thing in church experience. Add the fact that 30 million people now move every year (since 1941 three out of four people have moved) and you know that for the first time in centuries the whole meaning of church membership has to be broken wide open, and inexpert figures have to poke around in the exposed, long taken for granted doctrine.

And what of evangelism? Surely there is nothing revolutionary about anything that has been so noisily afoot so long? Well, yes there is, when the church refuses to confuse evangelism with revivalism, knowing that the evangelists' job of steady witness and careful nurture will remain long after the last bright placard of the last revivalist has pulped away in some puddle still to be rained. The new patterns of penetrating, enduring evangelism are still to be drawn. There is the excitement of all discontinuities in the thought that those who are summoned to new drawing have nothing to go on except the knowledge that none of the plans now off the drafting boards will do.

The same venturesome bent was appealed to by the group considering the whole interaction of church and culture. Here there could be little reference to earlier strategy because the whole habit and practice of prying into the relation of our culture to the church is a new one to most of the church. Suddenly we are asked to question what we have taken most for granted, to hear criticism from and to criticize the culture which we have depended on and ignored as completely and as automatically as we depend on and ignore the air we breathe. The church which once created cultures is in danger now of becoming the creature of our culture. We have much to learn about the culture of today and we have a mission to that culture.

Speaking of conferences, it is to be hoped that one of the earliest ones will be between the groups in the churches responsible for mass media and the slowly forming groups being set up to learn from and to speak to the artists, whose literary, musical, graphic and glyptic talents make them creators of culture. We dare not resign depth to one culture-culture branch of the church, and surrender breadth to the mass media branch. Both of these groups have a Christian concern for the arts and for communication. The depth of one and the breadth of the other must be held together. No one need fear that the fine arts bunch would put a sort of Third Program across the whole television band, or have all movies made by baptized Jean Cocteaus. Neither would the mass media boys ask Tennessee Williams to turn out deathless dialogues for "Life Can Be Beautiful." These are common or at least parallel concerns. To be kept parallel, or at least to be held from becoming tangential, they must regularly converge, and get back on separate tracks in full sight of each other, and converge again.

IV

Once a suggestion is aired, of course, others ask for articulated exit. One which came to mind again and again during the study group meeting was the need for some continuing *theological* discussion in the National Council. This raises a great bogey and a bugaboo for some who are sure that officially sponsored theological discussion will not set us ahead but back on the long trail we're walking together. Besides, we in North America are closely tied in with the World Council's Faith and Order Commission, which never lets up on the theological discussion. But at Indianapolis we heard one group pressing for the establishment of a commission that sounds not unlike an indigenous C.C.I.A., a home-grown C.C.I.A. Maybe there will be a chance for an equally home-brewed Faith and

Order committee to get us ahead a little on what we think about what we believe.

We now need such combined reflection. We need theological clarification, not looking for a superchurch, but only for a superior National Council. The aim is not a homogenized creed nor a detailed confession all tallied, toted and tied, but a continuous discussion of what it means to be a Christian. This is not a vague and visionary wish. It is advanced as one of the most practical options open to the council.

Yes, practical. A worth-while theological discussion could iron out the confusion that runs through much conference discussion like ours here on whether we use Christianity or it uses us. A deliberated attack on the theological outworks might even get us far enough to begin the elaboration of that new pattern of holiness which church and world and life demand. The wispy, faintly lavender, very churchly saint of early centuries is no saint for today. Get a new picture drawn of the resolute, reveling, world-wise, technically proficient college grad saint and you may have a start on that personnel problem that group after group mentioned in its report. What could be more practical?

Get theological directions generally set, and then watch your evangelism go. Think what would happen to a freed and united evangelism speaking if not in unison at least in close harmony. If evangelism is a real concern, then such liberation and godspeed is practical, too. And back to those mass media again. Where else but in rough theological consensus will you ever find what they are scratching for now: namely, what to mediate to the masses?

V

Over and over again, the practical questions ecumenical discussions ask require theological answers. So most groups go into the necessary theologizing by themselves when the necessity comes. But the projects and policies that come out of such closet colloquies cannot have the logic and unity and order that will help them go. Somewhere along the line a co-relative concern for principles must pace concentration on program. Program will not, must not, cannot wait for theological agreement. But program ought always to have more than its own resources for solution of its deepest problems and more than its own standards for assessing its own stature.

The case is over-simplified as presented, of course. It had to be to make a case. Actually, a theology is shaping itself in, with and under all the National Council's practical pragmatic considerations. It is the evidence of Indianapolis that one basic tenet of that tacit creed is that the churches' service of God is to the world and not to the church, and we may thank God that that dogma is already in. Some theologies haven't gone so far in centuries of very purposeful development. Which is still not to say that the National Council could not soon begin to go at all this, at least a little more "on purpose."

Meanwhile, the Indianapolis delegates have earned their churches' gratitude for their new evidence of what it means to be a Protestant Christian. We cannot put our imprimatur on any policy or project as *the* word of God. But we can and must put our words at the service of that Word, and in that service we have a duty to evaluate, to judge, to weigh all possibilities and to urge certain preferences for stateable reasons. We shall not prophesy by prescription, but we shall speak as prophetically as grace is given us so to do. We shall not be alarmists, but we shall hear the alarm when the world sounds it, and sound the alarm when we have heard it. We shall not claim to have all the answers, but we shall be forward with such earnest counsel as is worked out by listening, faithful men who wait on on God's Word for his will. T.A.G.

Do-It-Yourself Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: How would you like to have a rest from Simeon this week? I was afraid so.

Oh, well, I often feel that way myself. So it is a break for you that a friend sent me a profound discourse (though I am afraid "writ sarcastic") about eliminating the bother of going to church and going it alone instead. It is from the pen of Hartwell Daley, and it appeared first in the *Christian Herald*.

"I'm going to cut my own hair from now on. I've got a do-it-yourself home barbering kit!" I said to my barber when I met him on the street the other morning.

"That's all right with me," he replied. "I'll get myself some do-it-yourself religion and stay home from church."

We both laughed and went our separate ways.

Later that night I got to thinking about all the people who have seriously tried such a system. Some have told me they can worship beside a trout stream. Others have mentioned the merits of worshiping at home or on the golf course. Maybe these people should have a do-it-yourself kit to take the place of the church.

So, I'm going into business. I'm going to sell these kits. And here is the way I will present them:

"Why support someone else to do something you can do as well by yourself. Send today for our new Do-It-Yourself Worship Kit!

"Here's what you'll find in each carefully planned package:

"One portable, lightweight seat, shaped like a church pew. Can be set up anywhere.

"One small, paper covered hymnal containing one dozen well known hymns (words and music).

"One harmonica—or mouth organ—to take the place of the church organ. (Frankly, you will find it difficult to play and sing at the same time. But you can master it, and after all there must be some challenge.)

"One abbreviated New Testament with familiar selections designed to be read in less than one minute each.

"One small offering plate—to be held in the left hand while putting coin in with the right. (Denomination of the coin is unimportant as you will get it back anyway.)

"One brief sermon entitled 'What a Good Boy Am I.' You will feel much better after using this sermon. It may be read aloud or silently.

"Those who have used our Do-It-Yourself Worship Kit tell us that they get an extra lift from their own service if, at the close, they rush to a mirror and shake hands with themselves. But this is optional.

"And you'll be happy to know that other kits are in the process of preparation and will soon be available. We mention just one of these: Do-It-Yourself Home Funeral Service. (This latter will, of necessity, come in the form of a three-minute phonograph record. All you do is have the record handy and then simply make arrangements for someone to play it for you.)"*

Interested?

SIMEON STYLITES.

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What Can Southern Ministers Do?

By Colbert S. Cartwright

MOST SOUTHERN white ministers do not question the Christian necessity of putting an end to segregation. Brotherhood which knows no barriers is so basic to their faith that few can hoodwink themselves into believing that God is on the side of the white citizens' councils.

Yet what can the southern white minister do?

The months since the Supreme Court handed down its decision against enforced public school racial segregation have witnessed a variety of responses made by southern white ministers to the problem of discrimination. Some actions have been blundering and ineffective; others have been divinely inspired, providing just the touch needed to move a community a little nearer to solution of its racial problems.

Take a Stand and Get Fired?

Some time ago a minister in a city of the upper south put his dilemma to me like this: "Suppose I do tell my people our schools should be integrated? I would get fired immediately. That wouldn't worry me; I could go to a better church in the north right now. But what would I have accomplished? My people would still be just as they are. They would have had a fuss. Their next minister would be someone they could depend on not to disturb them."

Recent events have indicated something of the truth of this minister's observations. Some southern white ministers who have spoken out against segregation have been forced out of their pulpits. They have accepted northern pastorates, to be replaced by less qualified ministers of limited social conscience. Their fellow ministers cannot help asking what they really accomplished.

This is not the whole picture. Often observations similar to that made by the minister quoted above are a cover-up for not doing anything. And experiences of other ministers indicate that southern pastors *can* act effectively without being martyred into northern exile. The need is for greater sensitivity to what each situation calls for. Imagination and sympathy are Christian virtues as worthy as fortitude and forthrightness.

Ministerial Associations Speak Out

In Virginia the white ministers have demonstrated that it is possible to speak out publicly against the evasive actions of politicians and at the same time continue to minister to their people. When a proposed amendment to the state constitution was put up for vote in an effort by the Old Dominion's politicians to circumvent the Supreme Court decision, the ministers spoke out sharply. Acting in impressive unanimity through their professional associations, they piled up resolutions opposing the defiant proposals.

In some instances the ministerial associations not only adopted resolutions as a body, but had each minister sign the documents so the names might be released to the papers. Through their associations the ministers were able to stand up and be counted, gaining strength for their position by joining with others. Those who took this united stand found that some members of their congregations left the church. Many others were unhappy. Yet none of the ministers was forced to resign. All continue to be leaders among their people.

More recently, the ministers of Henderson county, Kentucky, found strength and effectiveness in their united defiance of a white citizens' council's attempt to disrupt public school integration. (See "Henderson Pastors' Diary" in The Christian Century for October 24, 1956.) Through their ministerial association the county's pastors were able, despite tremendous pressures from their congregations, to break the local boycott. With the aid of imagination, these ministers developed fresh strategies which were realistic in that they were based on an understanding of human nature. Together they witnessed in a manner which, while effective, did not necessitate martyrdom.

Speaking out there must be—loud and clear. But it must be done with a view to its possible results; otherwise it becomes irresponsible brashness.

Facing Open Defiance

Possibly the toughest decisions are those which have confronted white ministers in communities plagued by open defiance of attempts to mix races in the public schools. What should be the role of the minister who finds himself in the midst of a seething cauldron of rebellious hatred?

One pattern of action followed by ministers in the midst of a nightmare of violence has been to call for a calm and rational discussion of the problem, to appeal to the community to abide by Christian principles of love and brotherhood.

For example, when trouble arose over integrating the high school at Matoaka, West Virginia, Don Spurlock, the Methodist minister, braved catcalls and a barrage of eggs to plead for a halt to a demonstration which had developed. He finally persuaded a crowd of 300 white adults to break up and to meet later at his church to discuss the problem. Spurlock was credited by Principal Ralph Bird with averting possible serious disorders.

However, the assumption of such a role by the minister has its limitations, as was demonstrated in this fall's disturbances at Mansfield, Texas. There an Episcopal clergyman sought unsuccessfully to appeal to a mob, and Texas Rangers averted serious trouble only by escorting him away. Whatever value his dramatic protest might have had, it did not alter conditions in his community.

During the recent rioting at Clinton, Tennessee, on the Sunday morning that the first troops came into town, the local ministers counseled their congregations to be calm. The night before they had pitched in with responsible laymen to form a posse. With guns and tear gas grenades, shoulder to shoulder with others seeking law and order, they had formed a line and helped break up a crowd of

rioters. At least for the time being serious trouble was prevented, not by words but by uniting with the forces seeking through force to establish law and order.

Preachments Not Needed

Ministers must be mindful that the power of public speaking is limited. They are tempted to think of social action almost exclusively in vocal terms. But often what is called for is not words but a more muscular expression of faith.

On a number of occasions when disturbances have risen over desegregation of public schools, something other than appeals to reason have been found effective. A case in point is one of the earlier experiences with demonstrative protest—that which occurred at the time of the initial integration of the schools in Washington, D. C.

In October 1954 a wave of student protest spread through three of that city's high schools and six of its junior highs. The result was a four-day demonstration by white students objecting to racially mixed classes. How were the pupils to be brought back into classes? At Anacostia High School the approach was to call an assembly of students in the stadium and have a group of twenty ministers plead with them on the basis of reason and fair play to return to class. In the midst of the discussion pandemonium broke loose. Despite efforts of the minister-moderator to restore order, the assembly broke up in confusion. Nothing constructive had been accomplished.

That same day, at McKinley High School, students were also summoned to an assembly. The proceedings were conducted without benefit of clergy. The principal perceived that the students had hit on a good way of staying out of school and were enjoying every minute of their freedom. The need was not for sermons or lectures, but for the channeling of a festive spirit along less destructive lines. At the assembly, Principal Charles Bish announced the appointment of a grievance committee and assured the student body that rumors of the canceling of Friday's football contest with Roosevelt High School were false. His announcement was greeted with cheers. He suggested that the students forget their demonstration and concentrate on beating Roosevelt. Then he called on the cheer leaders. Concerted voices rang out. The students had a chance to let off steam. To the organ strains of "On McKinley" they returned to their classes.

Sensitivity to Circumstances

There is a time for a minister to appeal to reason, and a time for him to accomplish his purposes by other means. Sensitivity to what the circumstances demand is essential to success. Blustering is not a Christian virtue. Clergymen are sometimes guilty of failing to take the time to ascertain the true nature of a social problem before acting.

Not long ago I was one of a group of ministers who invited an astute southern political writer to discuss our state's racial problems. The journalist began with an observation he said the years had taught him: "You ministers have an infinite capacity for ignorance concerning social issues, and an infinitesimal capacity to forgive the evil which results therefrom." Effective action in racial matters demands not only a deep sense of justice, but also a profound understanding of human nature.

In the summer of 1955 the Hoxie, Arkansas, school board decided voluntarily to integrate twenty-five Negroes with 1,000 white pupils. National publicity drew professional agitators to the school district, and trouble flared. A boycott developed and the rural community was soon dominated by a mob.

Upon hearing of the trouble Nat Griswold, Methodist minister who is executive director of the Arkansas Council on Human Relations with headquarters at Little Rock, decided to go to Hoxie to observe first-hand what was taking place. Accompanying him was another minister who at one time had been the Methodist district superintendent in the Hoxie area and who knew personally three of the five school board members. Arriving at Hoxie, they contacted H. L. Robison, the local Methodist minister, who had already openly backed the action of the school board despite strong opposition from his congregation. The three men conferred with members of the school board. They found them ready to turn the school system over to their opponents. The visitors persuaded the board members to hold out a little longer.

Later in the week Griswold returned to Hoxie to find that the rabble-rousers had become so vicious in their threats to the school board members and their families that several intended to resign that very day. Upon inquiry, Griswold discovered that the board had sought no legal counsel. He convinced its members not to resign until they had at least talked with a lawyer. But what lawyer would take their case?

Peace Returns to Hoxie

Reaching back into the recesses of memory, Griswold recalled that a Little Rock minister had told him about receiving a letter from a woman commending him for his public stand favoring the Supreme Court decision. She had mentioned that her lawyer-husband agreed with her commendation. Griswold phoned the lawyer: "Are you the man whose wife wrote a minister at Little Rock commending his stand on integration?" The surprised voice answered affirmatively. Soon arrangements had been made for lawyer Bill Penix and the firm with which he is associated to meet with the school board. A federal court injunction against the leaders of the defiant mob was obtained. Law and order were restored. The school is now integrated; there is peace at Hoxie.

Omer Carmichael, superintendent of Louisville's newly integrated public schools, has noted the many ways in which ministers helped create a favorable climate of opinion in that Kentucky city. He relates that some of them "called a spade a spade," vigorously supporting desegregation in statements from their pulpits. Others were more guarded, confining themselves to generalities on what makes for good human relations. Some ministers arranged for study and discussion groups on desegregation in their churches. Dr. Carmichael observes that all these approaches were helpful.

The experiences of these pioneers in racial justice indicate that there is no one role which all ministers should or can play. Many different types of action are needed. What is of prime importance is that southern white ministers *do* act, carrying out their actions not only with enlightened consciences but with intelligence and imagination.

Mimes and Morals: A Reply

By Arthur M. Eastman

SINCE Paul R. Barstow wrote his "Mimes and Morals" as published in the September 26 Christian Century "in a spirit of controversy," perhaps I may be permitted respectfully to disagree with him. Mr. Barstow, it will be recalled, questioned the principles underlying an apparent rapprochement of preachers and players, "theology and theater, dogma and drama." He decided that the opposing members of these alliterative pairings are "at best complementary"; in fact, they tend to be at odds. Drama, so the argument ran, has as its end a static pleasure irrelevant to the aim of religion, which is "moral action and/or salvation."

I

Men become poets not because they have great and important things to say, but because they like words. The observation is Auden's, and Mr. Barstow refers to it with approval, for he feels that essentially the same thing may be said of playwrights. Probably so, but what follows? Are we to infer that the unthinking fascinations of youth dominate mature careers? Einstein, one suspects, delighted his childhood with numbers, but the frivolity which may once have governed him had little to do with $E = mc^2$. Pope "lisped in numbers, for the numbers came," but when he grew to manhood he used numbers as did Milton and Dante—"to justify the ways of God to men." Surely the fact that a lad is irresistibly enchanted by drama need not mean that the adult playwright is witless prey to the same enchantment.

Mr. Barstow can argue as he does because he sees drama governed not by moral or religious laws, but by "an artistic canon, more flexible, perhaps, but no less ultimately inviolable." "A play . . . is finished," he observes, "not when a moral has been formulated, but when a dramatic action has been completed, when we feel our concern satisfied." Plays, in other words, originate in frivolity and end in irrelevance. By the same logic, however, a sentence is governed not by moral or religious laws, but by the canons of grammar and syntax. Of course it is, but we ask of good sentences that they relate to reality as well as to syntax. And we ask that they mean something.

We ask the same of drama. Some plays, to be sure, entertain us meaninglessly, but it is not by these that we determine the nature of great drama. Great drama is great precisely as it simultaneously satisfies the laws of its form and the laws of truth—as it makes of the former a means to the revelation of the latter.

Even great drama, however, falls under Mr. Barstow's suspicion, for "its end is aesthetic; that is, it seeks to create the beautiful. . . . The aesthetic emotion is static. It is complete in itself and leads to nothing but its own prolongation . . . or repetition." He quotes Virginia Woolf's observation that after experiencing a work of art one does not write a check or join a society.

This notion of an "aesthetic end" is relatively modern and, as it divorces art from life, almost totally wrong. Only in the schizophrenia of our own era has man divided arts into the fine and the useful, thereby defining the former as useless. It has not always been so. Aristotle saw the end of tragedy as "catharsis," a purgation of man's emotions that would improve him both ethically and politically. Horace said a play should be pleasingly *useful*. To Sidney, the poet was the monarch of all sciences, "for he dooth not only show the way, but giveth so sweete a prospect into the way, as will intice any man to enter into it." One could multiply instances by the thousands, for from the golden age of Greece to the present day critics and playwrights alike have proclaimed that drama bears on the conduct of men. It mirrors life to teach man how to live life.

Of course one does not leave the theater and write a check. Nor, most times, does one leave the church intent on a specific course of conduct. Great drama, like great preaching, has as its end a change in man's being, in man's intellectual and emotional apprehension of the human condition. If such change occurs, there will be change aplenty in "action." Insofar as *Oedipus* or *Hamlet* make us feelingly apprehend the limitations of man's freedom in a world that is governed by a will higher than his own, they change us. Insofar as they enlarge our awareness that in even our most freely chosen acts we but play a part in a larger harmony, they affect our future conduct. Their end is no static enchantment.

II

For Mr. Barstow the highest form of drama, tragedy, is not only frivolous in origin and irrelevant in aim, but incompatible with Christianity. He observes: "The prestige of tragedy is such that most believers would think Christian tragedy a desideratum, yet many critics regard this aim as impossible. The strength of Greek tragedy may well lie in its paganism. . . . Christianity must necessarily impoverish drama, for in its ultimate terms each individual is in essentially the same condition and has essentially the same destiny."

Since this notion is frequently met with, and since it may help explain Mr. Barstow's distrust of the theater, it deserves close attention. Such attention reveals, however, that it is remarkably confused. For most paganism also sees each individual as "in essentially the same condition"; and Christianity, with its distinction between salvation and damnation, assuredly does not see each individual as having "essentially the same destiny." What case, then, can one make against Christian tragedy? Is it that a Christian hero or martyr cannot be a tragic protagonist? But Aristotle himself saw that the hero cannot be "a virtuous man brought from prosperity to adversity; for this moves neither pity nor fear; it merely shocks us."

Is the argument, then, that since man is either saved or damned by divine judgment, to feel pity or fear for the fate of a tragic character is sacrilegiously to set oneself

against God? For God, to be sure, there is no tragedy—since human pity and fear are incompatible with omniscience and perfect justice. But in the theater we can claim to neither attribute. We suffer with and for the hero because, in one way or another, we share his being, his moral limitations, his liability to an unknown judgment. For us as for him life holds open the doors to heaven or hell, and the way for us as for him is often clouded and terrible.

III

Occasionally we do know the judgment the hero will receive at the final tribunal. Macbeth, who has given his "eternal jewel . . . to the common enemy of man," is damned. Even so, we feel pity and fear, and feel rightly, for by virtue of our human kinship his suffering engages us. We are involved in him, and in his guilt we share. So it is that we ask that our trespasses be forgiven us. The same truth applies to a tragedy which asks us to assume the hero's salvation. Horatio kneels by the dying Hamlet and says, "Good night, sweet Prince, and flights of angels sing thee to thy rest." We profoundly hope they do, but our pity and fear have been engaged nonetheless, for the agony this man has endured is like ours, suffered this side of judgment.

In other words, tragedy has as its concern the experience of mortal man undergoing the trials which a mysterious providence appoints. This concern is Christianity's too. Death ends tragedy as it does life, but neither church nor theater treats death as the ending end.

Mr. Barstow makes of drama something frivolous, irrelevant, even hostile to religion. By the same divisive perspective he makes religion somehow partial and limited in its nature. Exactly what he means by "religion" I cannot be sure, for he enlists under that banner a wide variety of concepts; but as he opposes mimes to morals, theater to theology, players to preachers and drama to dogma, it seems evident that he thinks of religion in its formalized or institutional aspects. But surely religion is total in its nature, total in its province. It is the "whole truth" which nothing can "complement." In its cognitive aspect, it is the science of man in his relation to creation and creator. In its emotional, moral and spiritual aspects, it is the felt harmony of man's total being with divine will.

My terminology here probably fails, but I am trying to indicate a wholeness within which all forms of human status and endeavor belong. Man participates in eternity even as he ties his shoes. And whatever invites man to a sense of this participation, whether poem, prayer or play, is, I submit, religious. To insist on the division between religion and drama is to take too literally the injunction, "Render to Caesar the things that are Caesar's, and to God the things that are God's." What Caesar owns, God owns also.

Canada No Chore Boy

By James R. Mutchmor

Toronto, December 15.

AT THE SPECIAL end-of-November session of Canada's House of Commons called to ratify the government's decision to send troops to join the United Nations police force in Suez, Howard Green, a Conservative M.P. from Vancouver, charged that External Affairs Minister L. B. (Mike) Pearson has become "just a Washington chore boy." To this charge Pearson replied that he is neither a Washington nor a colonial chore boy. Canada, he said, is a nation with both the right and the duty to make its own decisions. She must do so first on her own responsibility and second as a North American nation and the senior member of the British Commonwealth. It was Canada, he claimed, that took the lead in the United Nations' efforts to place a police force in the Middle East, a course of emergency action against which no member of the U.N. General Assembly voted, though 19 of the 76 abstained.

The weeklong House of Commons debate on the Middle East was featured by major statements from Canada's four parliamentary leaders. Prime Minister Louis St. Laurent spoke for the government; Earl Rowe for the Conservative opposition; M. J. Coldwell for the C.C.F. (Socialist) group; and Solon Low for the right-wing Social Crediters. The Social Crediters voted with the Conservative opposition in a fruitless attempt to rebuke the government for its failure to support the United Kingdom and France when under fire from the U.N. for their joint attack on Egypt. It was in rebuttal that Pearson stated bluntly that Canadian support for Britain at this juncture in the face of criticism of the Eden policy by Pakistan, Ceylon and India would have split the Commonwealth from top to bottom.

The debate became so heated that 74-year-old "Uncle" Louis St. Laurent, usually urbane and lovable, became a most belligerent prime minister. While he refused to divulge the contents of his critical letter to Eden, he let go a broadside against western Europe's political leaders. He said their tactics "scandalized" him. Then he added words that will be often repeated by political friend and foe, particularly in next June's federal election campaign: "The era when the supermen of Europe could govern the whole world has been and is coming pretty close to an end."

Turmoil in Parliament has sparked turmoil across the land. Editors, service club speakers, a few preachers and a variety of radio and television commentators have joined the fray. Gallup Poll reports show that loyalty to the United Kingdom and France in this crisis is strongest in British Columbia on the Pacific and in Nova Scotia on the Atlantic; those provinces are holding true to their names. In between, the prairie provinces and industrial Ontario and Quebec for the most part support the government. However, in Ontario the *London Free Press* is

royalist in attitude, and the *Toronto Globe and Mail* is virulently hostile to the federal government.

Most of the turmoil centers on the "chore boy" theme. Many criticisms of Washington are voiced, some based on the apparent domination of Canadian policy by the United States. Among recent *Globe and Mail* cartoons was one showing the Statue of Liberty with its freedom torch lying in pieces on the ground, and with the dominant theme the upraised fingers, now torchless but crossed. Another cartoon showed President Eisenhower's golf bag casting a Chamberlain-umbrella shadow. Many Canadians claim that the President has "abdicated."

I

A clear understanding of the way to better relations is made more difficult by factors which may be designated frenzy, fear and fog.

The frenzy comes from the Colonel Blimps who outconservative any British blueblood. It comes too from certain little mccarthyites who sing the refrain "Britain right or wrong—forever Britain!" But much of it is a reaction to American "imperialism," keenly felt by many Canadians. A vast number of our people live two or three hours of every day in the U.S. via radio, television and motion pictures—not to mention your popular magazines such as *Time* and *Life*. Many do not like the naked force of American cultural imperialism. The financing of this imperialism by T.V. beer ads does not make it any more palatable. Canadians also are increasingly disturbed by what we call "coca-colonization." A world-shaking event like that centering in Suez whips these resentments to frenzy.

Frenzy leads to fear. Canada's position is not a secure one. Her vast lands lie midway between the U.S., a friendly southern neighbor, and the U.S.S.R., which lies just over the Arctic bulge of the globe. The Distant Early Warning (DEW) line, a $400 million radar chain, has been built on Canada's northern rim by the U.S. Americans want it. True, it should add security, but it also adds to Canada's fear of being taken over by the U.S. Canada is deeply disturbed lest she become the meat in the badly assembled U.S.-U.S.S.R. sandwich.

Further, there is much fog. Not a small amount of it is emitted from Washington's state department. A vast amount of confusion is created by John Foster Dulles' "on-again, off-again" policy. His friends know that generally he is not to blame. But many Canadians are not aware of the pressures in American politics. They have not seen Senator Knowland in action. All they know is that the U.S. policy seems to vacillate. And in their confusion they denounce it.

II

The majority of our people believe that Canadian-U.S. relations can and must be improved. That is the view of this writer. He suggests that this much desired and needed change for the better can be made in four areas. Let us take simple words to describe them: friend, food, funds, foes. The last does not seem to belong with the other three, but the larger circle of understanding must include concern for our enemies. Of such is the teaching of Jesus Christ.

The first area for rebuilding better relations is that of friendship. As a song in the musical opera *Oklahoma* puts it, the rancher and the farmer must be friends. So also the Canadian and the American. And we *are* friends. We visit each other's country. Some calls are made from just over the border: from St. Stephen in New Brunswick to Calais in Maine; from Niagara Falls in Ontario to Niagara Falls in New York; from Windsor to Detroit, and so on westward. Other visits involve more traveling. Americans come to Canada for hunting and fishing trips, for long summer vacations in areas like Muskoka; Canadians find winter sunshine in California and Florida.

The plain fact is that we *are* friends. We hold to the same or similar styles of dress, we eat pretty much the same types of food, we enjoy baseball and football games—and often watch them together via T.V. Our churches are friendly. We exchange pulpits, and we help each other with conferences. Canada's welcome to Billy Graham is as warm as any in America. In short, the friendship area is one in which with understanding and some additional thought and diligence we can rebuild even better relations.

The second area is that of food. Both our nations are in the food business. Canada today has a billion bushels of wheat to sell; the U.S. has just harvested its second largest corn crop. Because both of us are rich in food, we can get into difficulties. The way to trouble here can be widened by the fact that Canada's wheat plan is controlled, whereas America's is based on free enterprise and an almost open market. But the way of wisdom will be cooperation, not cut-throat competition.

Canadians want Ezra Benson to go easy on stepping up American food give-away programs. Both Canada and the U.S. can help establish a world food bank. We can be wise and forward-looking in joint plans to help nations faced with partial famine. But we must do these things together. Ottawa-Washington cabinet-level representation on a joint board for this and related endeavors promises to lead to the building of better, not more strained, relations.

III

The third area is that of funds. U.S. funds continue to pour into Canada. Our dollar is now at a 4 per cent premium compared to Uncle Sam's—generally regarded as the top currency of the world. Canada's dollar is high because American money is rushing in from Texas to Alberta oil fields, from New York to Quebec pulp and paper mills, from Detroit to our expanding automotive industry, from the eastern U.S. seaboard to new iron ore developments in northern Quebec and Labrador.

American funds and know-how are welcome, but American dominance via the almighty dollar is most unwelcome. Here is a touchy area. To date, reasonably wise planning has been the rule. But there are many land mines in this rich terrain. Canadians do not like even the suggestion that the U.S. is pushing them around. Canada's nationalism, now standing at a new high, is very sensitive at this point.

Finally, good relations will be better established by a larger measure of agreement concerning our foes. We will do better if both of us accept the fact of communism and get on with the business of competitive coexistence. Wild name-calling by some U.S. senators does far more harm

than good in this area of tension. American leaders must realize that Canadian policy favors the *de facto* recognition of the Chinese People's Government and the admission of its representatives to the U.N. As G. V. Ferguson, editor of the *Montreal Star*, has written: "Chiang Kai-shek is an aging phoney." No amount of Knowland-Lodge soft soap in U.N. assembly debate or elsewhere can revive him or his group. Canada in effect says to Washington: "For heaven's sake, be realistic about China."

These are some of the thoughts and desires of many Canadians as amidst the fog and fear of these confusing days they work and pray for a betterment of relations between their country and its energetic neighbor across the southern borderline.

REVIEWS

S. K. for Today

THE MOMENT BEFORE GOD. *By Martin Heinecken. Muhlenberg, $5.95.*

THIS is an extraordinarily good book. Its author, a professor at Lutheran Theological Seminary in Philadelphia, has used the thought of Soren Kierkegaard to write out a major treatise in systematic theology. As it stands, therefore, the volume is both an interpretation of Kierkegaard and a theological analysis by Heinecken. It combines delightfully the genius and insights of the former with the pertinance and skill of the latter. Furthermore, Heinecken's understanding of Kierkegaard corrects the impressions many readers might have of him after reading some recent theologians. Kierkegaard here looms up as a formidable critic of misunderstandings of the very logic of Christian discourse, a man who tackled root issues and who consequently authorizes not simply the brilliant epigram but a major reformulation of theological views.

But just as Kierkegaard restrained his genius and invented no new gospel, so Heinecken is certainly correct in disparaging the effort to build a new theological system with his help. This book is the product of an endeavor to show what kind of categories Christianity needs in order to be clearly stated. That these categories do not require that the Bible be inerrant, that sin be a violation of a rule, that existence be subject to proof, that Jesus be empirically distinguished, that historical events be predestined, that faith be construed as belief in esoteric metaphysical powers—these and more serve the author's diagnostic needs. With real power and precision Heinecken stabs away at contemporary views and practices which have compounded Christianity and all kinds of noteworthy aspiration. The authority which he discloses as belonging to Christianity is a function, intellectually at least, of the uniqueness, not the similitudes, of Jesus who is the object of a Christian's faith. Though there are many questions to be raised and some significant technical issues altogether overlooked, still Heinecken's use of the concept of the paradox and his analysis of the paradoxical in the Bible and in a Christian's speech are done with a pervasive feeling for the peculiarity of Christianity and for a man's relation to Jesus of Nazareth.

The same intellectual firmness evident on abstruse questions characterizes Heinecken's treatment of other matters. He discusses the Christian's hope and relates it not to human wishing but again to the figure of Jesus. In a certain limited sense he vindicates the paradoxicality of even that hoping. Other questions—sinfullness, the character of truth, the "offense", the question of what is objective and what is not—are here given fresh and understanding treatment built on the thesis Kierkegaard himself defended: that the realm of faith is not denied to nor is it reserved for the numskulls and bumpkins.

This volume slights the attack upon the church which Kierkegaard engineered. Nowhere does the author suggest that there may be major incongruities between gospel and church which are as sharp as those between idealistic philosophy and the gospel. Non-Lutheran readers might be a little disconcerted to have Kierkegaard sound so Lutheran, so full of law and gospel, so sacramentally oriented, so easily construed as admonishing us to pay our church-dues, to attend church regularly, to tend to baptism and confirmation—above all, to be inwardly related to the absolute. It seems to me that even Heinecken shows a complacency with ethical mediocrity and cultural accommodation which is the bane of most Lutheranism of our day as it was of Kierkegaard's. Whereas Kierkegaard decried that use of Paul's theology which made good works almost a threat to true faith, Heinecken seems to use Kierkegaard to buttress that very kind of theology all over again. Surely there are pragmatic consequences to the belief in Jesus Christ. Even though they are primarily events within the locus of human subjectivity, this is not to deny that Christ is the pattern, that his existence is, or may be still, the narrow way.

This volume does exceedingly well by way of removing Christianity from the categorization provided by alien and relative constructs of Western culture. Here the influences of O. K. Bouwsma (the Wittgensteinian philosopher at the University of Nebraska, to whom the volume is dedicated) and Kierkegaard are most clear. Perhaps this is the harbinger of still another phase in religious intellectual history: the blending again of nominalistic and radically antimetaphysical movements with the fortunes of Christianity. But if this is all, then Heinecken will be disappointed. For just as Kierkegaard believed the recovery of Christianity within Christendom was a major responsibility, so too does Heinecken write with evangelical fervor in the hope, not of providing new historical syntheses, but of enabling his fellows to enjoy the contemporarity of Jesus Christ. This book is another clue to the intellectual vitality and religious pertinence within the American Lutheran communion. Where much of recent theology is strong—on relating the gospel to social and political affairs—Heinecken says little. But where recent theology is weak and even confused—on the logical and epistemological issues—here Heinecken is exceedingly spirited and tenacious.

One can hope that such a book will not only get wide use but also detailed criticism. It deserves both. PAUL L. HOLMER.

Components, Classified

THE MASTER GUIDE FOR SPEAKERS. *By Lawrence M. Brings. T. S. Denison and Company, $4.95.*

THE NEW GUIDE FOR TOASTMASTERS AND SPEAKERS. *By Herbert V. Prochnow, Prentice-Hall, $4.95.*

HERE are two books which accomplish an effective if paradoxical synthesis of two contemporary phenomena, ghostwriting and the do-it-yourself craze. Each is a comprehensive kit of speech components which the struggling speaker can cement with a little original content to construct a full-blown, and presumably audience-proof, speech. There are introductions, responses to introductions, speech beginnings, speech conclusions, anecdotes, quips, quotations, epigrams, even selected methods of squelching hecklers. Indeed, there are enough chestnuts here to make poignant a thousand men's club dinners and to replace entirely the *Reader's Digest* in the field of homiletics.

I would be hard put to recommend one of these books over the other. Even weight won't help in the decision: the poundage is as precisely the same as is the price. In fact, if a person feels he has need of and would profit from such a book, it would probably make little difference which one he selected. Either would suffice.

EDWARD F. OWEN, JR.

The Way Back

LIVING AND KNOWING. *By E. W. F. Tomlin. Harper, $5.00.*

IT IS EASIER to start a fire than to put it out, easier to launch a rumor than to catch up with it. Similarly it is easier to break up a unified view of life and the world (and the kind of living based on such a unified view) than to draw the fragments

together, once scattered. The present work is an essay in unity. As such it is part of the painful process which must be undergone if the present fragmentation of thought and life is to give place to an integration comparable to the "medieval synthesis."

Being an essay in unity, *Living and Knowing* is also an essay in wholeness. The writer understands that we must find modern ways of expressing and of being related not only to matter but also to life, mind and God. It is also an attempt to put the top at the top where it belongs, and not to put lower things in the topmost spot. Tomlin speaks of the modern experiment in topsy-turviness as the "subverted hierarchy of reality" (p. 155).

Curiously, there has been a tragic and inconclusive attempt to unify things throughout the modern period. That effort consisted in making all the sciences reducible ultimately to physics, deterministically construed. One thinks at once of mechanistic interpretations of evolution, the conditioned reflex, behaviorism and the idea that conduct is determined by early experience or the environment. That unity was described in terms of the lowest rather than of the highest, in terms of narrowness rather than of comprehensiveness. "Philosophy by reduction," Tomlin calls it. The other sciences—of life, of mind, of society—were given a provisional autonomy, but the grave of (deterministic) physics waited them in the end. Their labors therefore were like the last meal of the condemned. The result was sterility—or disunity. The disunity is a mark of the irreducibility of the realms of reality to mechanistic materialism. As such it is a good sign. Yet disunity is regrettable.

Tomlin would start over. For him the critical point is the biological order. He calls his method psycho-biology. An organism is not a mere chemico-physical *gestalt* to which "life," and perhaps "mind," is added. Rather, life and consciousness are one. They are not added. They come first (as "form") and add to themselves all that is added. Within the world of mind-life there is a developing distinction between "primary psychic" activity and "secondary psychic" activity. The former shapes the organism, the latter shapes the environment. The former, being under the power of the species, is less free. The latter is the path to freedom. Since life and consciousness go together, there has from the beginning been relation with the "over-world" of idea, truth, value. Man, climaxing the "secondary psychic activity," deals with value as such.

The biological order is a critical point, but so is the physical order and the junction between them. If the mechanistic, deterministic, materialistic account is allowed full sway in the "physical" order, the case for unity, wholeness and the "high way" is lost. There are obviously different kinds of beings—inanimate, organic, human. There are also various (abstract) methods of describing the several kinds of reality—physical methods, biological methods and rational methods. But none of the methods describes wholly any of the levels of being. Man is not wholly "rational"; a thing is not merely "physical." Tomlin, building on the "organic universe" of Whitehead and on related ideas, insists that the difference between "micro-organisms" and "micro-physical units" "does not seem to be a difference in kind" (p. 141). Right. His reading seems to be mainly in the field of psycho-biology rather than in the field of theoretical physics, so he does not make the point as strongly as he might.

The writer dallies with the reader at first, but soon holds him with an intensity of argument maintained to the end. The work is written with lively literary invention, frequently refurbishing worn words and phrases. It is what William James called "thick" thinking, conducted throughout in plain sight of our wonderful world. Philosophy is rescued from being the mere tool-sharpening department of science. Metaphysics ("the subjects beyond physics") is restored to its rightful autonomy and dignity. The book is a good long stride on "the way back." CLIFFORD L. STANLEY.

CORRESPONDENCE

Independent Greeks

SIR: Our college young people are not all as those described in "Psi Upsilon Devalues Its Pledge" (Nov. 21). Within the past month all members of the local chapter of Phi Kappa Tau resigned from the national fraternity and formed a local group because the national organization would not permit them to bring two fine young Negroes into their membership. What is even more interesting is that the alumni of the local chapter approved. Campus sentiment seems to support the move, and the new local, Delta Sigma, has a fine group of pledges.

In fairness to the national officers of Phi Kappa Tau, it must be said that they gave the Lafayette men a chance to present their case to the national convention and supported them in their effort to have the national constitution changed. A group of southern chapters defeated the proposed change.

Lafayette College, Easton, Pa. ROBERT KELLY, Director of Admissions.

'Bewitched' Approved

SIR: Theodore A. Gill's editorial correspondence from various parts of the world has been extremely interesting. I have appreciated the observations and analyses, and as for literary style—well, there isn't anything quite like it. Superb!

F. W. SCHROEDER, President.
Eden Theological Seminary, Webster Groves, Mo.

SIR: "Bewitched, Bothered and Bewildered" (Nov. 14) was first class. I could agree with almost everything in it. I was a missionary in India for 36 years. Cannot something be done so India will not have such a bad press in this country? Prime Minister Nehru is one of the greatest statesmen in the world today; we need him and his country on our side instead of trying to drive him the other way.

Fort Scott, Kan. STEADMAN ALDIS.

SIR: May I join the many other readers who will be commending the excellent reports from overseas by Managing Editor Gill, in particular his letter from India. It was my privilege to pay a similarly brief visit to that awakening country earlier this year; my impressions were reflected exactly by Mr. Gill's vivid report. I want to add my personal and humble endorsement to the moving challenge in his concluding paragraph.

Ottawa, Ont. ROBERT F. LEGGET.

SIR: "Bewitched, Bothered and Bewildered" is the best and fairest presentation of Nehru that I have come on in the past 10 years. I had the good fortune to travel on the same ship with him from India to Port Said just before World War II. . . . I was captivated by his personality, charmed with his humility and delighted with his keen sense of historical perspective. He is the best hope for world democracy in India and Asia. T. T. FAICHNEY.

First United Church,
Galt, Ont.

SIR: I am hoping a marked copy of the Nov. 14 issue with "Bewitched, Bothered, Bewildered" might be sent to President Eisenhower before Nehru visits the White House. It is so true to what I have known of India through the years, via my son and other missionary friends still there, that I feel it might help the President in his sincere efforts to be of help to a warring world.

HERMINE (MRS. C. T.) BENZE.
Bala-Cynwy, Pa.

Paging the Truth Squad

SIR: Considerable publicity has been given to the statement by Herbert Philbrick in the *New York Herald-Tribune* for Sept. 30 to the effect that the Methodist Federation for Social Action has been cited by the U.S. attorney general as subversive. The attorney general's office does not support this statement. The Senate's Eastland committee is responsible for this false statement: "With an eye to religious groups, the Communists have formed religious fronts such as the Methodist Federation for Social Action." Thousands of present and former members of the M.F.S.A. as well as two carefully documented dissertations (at Boston and Yale) can testify that this "religious

front" was founded in 1907 by such churchmen as Worth M. Tippy and Bishop Herbert Welch. The M.F.S.A., which is and always has been an unofficial organization, emphatically denies these widely circulated falsehoods and welcomes investigation by any and all responsible "truth squads," hoping that their conclusions may be generally publicized.

LOYD F. WORLEY,
President.
Methodist Federation for Social Action,
Gresham, Ore.

Look at History

SIR: Miron Morrill's "Confessions of a Midwife" (Nov. 7) has meat for thought. As a college and university faculty member for many years, I recognize some of the stigmata to which he refers. However, let us all remember that each generation of our "midwives" has made the same plaints, and still the world moves on. Socrates' maieutics was the art of giving birth to ideas. Perhaps it should have meant both "giving birth" and "nursing" ideas, for that is what the teacher must do. Moreover, there is always the heavy responsibility to help the subject get some meaning of the new-born idea, and to some degree see what he can do with it in life as it is, i.e., its applications. Anent his plaint that "they cannot spell," etc., we should remember that the general level of achievement of the so-called fundamental skills is higher than it has ever been in our history, and that colleges and universities are patronized not only by those in the upper 50 percentile of achievements but also by many with lesser status; and that many in the higher percentile are not interested and their parents are not interested in these youth attending college. So the problem of the "midwife" is even more complex. And our old friend Socrates apparently had to face it also. Selah!

A. R. MEAD.
Gainesville, Fla.

She Knew Barak Jones

SIR: I am more than glad to repay, in even a small way, the debt of gratitude I owe to Simeon Stylites for being Simeon Stylites. In answer to his question in the Oct. 24 Century as to who ever heard of a Barak Jones, I have.

Barak Jones, a Methodist preacher, was my grandfather's first double cousin. If my inadequacy with numbers does not trip me up, he was also the father of five Methodist ministers who averaged six feet in height. In what is often referred to as the aging process, I find Cousin Barak helpful. One of my earliest recollections is his singing a solo in church when in his middle nineties—a feat I could not have achieved in my middle twenties. He had no Deborah or other accompanist, for both tune and words were out of print; I hope it was the uncut version of "Come, O Traveller," but my own memory is not as clear as his. Probably he was obscure compared with the Gideons, Samsons and Davids of his generation but among his descendants are a number of subscribers to The Christian Century and that should not be counted as naught.

MARY DICKERSON BA..IGHAM.
Okeana, Ohio.

Mr. Dabbs Explains

SIR: I have re-read my article "What Does the South Want?" (Sept. 19) in the light of Miss Galt's criticism (Nov. 21) of my use there of such terms as "the south," "the Negro," "southern whites" and "southern Negroes;" and I don't see what else I could have done. Unless of course there is actually no south, no Negroes, no southern whites or southern Negroes. In that case, the entire article is meaningless. But I don't think that is the case.

When I used the term "southern whites" I merely meant not the entire south, white and colored. In the article as a whole, I was describing predominant trends among whites and Negroes. I agree entirely with Miss Galt that Lillian Smith and Judge Waring are both southern. I might even argue that I myself am more southern than Senator Eastland since, for one thing, my people were living in South Carolina before Mississippi existed. But it so happens that at the present moment neither Miss Smith, Judge Waring nor I speak for the south which is doing most of the talking. When our time comes—as it will—the south will know better what it wants. But even then not everybody will agree, and whoever writes about it will have the same trouble I'm having now.

JAMES MCBRIDE DABBS.
Mayesville, S. C.

'Distinctive' Baptists?

SIR: Louis A. McCord's article on "What Do Southern Baptists Fear?" (Nov. 21) is the best I have ever read on the subject. The fears Southern Baptists have are not real; they are only in the minds of the leadership. If the members of local churches had an opportunity to vote on [joining] the National and World councils, they would probably be in favor by a large majority—provided they were let alone by their pastors and convention leaders. . . . I am a Baptist pastor.

HENRY LANGFORD.
Chatham, Va.

SIR: Many thinking Christians will be disturbed by Louis A. McCord's article, "What Do Southern Baptists Fear?" (Nov. 21). Mr. McCord bases his argument on Romans 14:7: "For none liveth to himself . . ." and applies this verse to "the living relationship between persons." This is a gross misinterpretation of the text, which in context refers to the relationship of the individual with God. . . .

The Southern Baptist, or any evangelical Christian, can counter Mr. McCord's arguments with II Cor. 6:14: "Be ye not unequally yoked together with unbelievers . . ." The leaders and ministers of many, or most, of the denominations represented in the World Council of Churches are looked upon by evangelical Christian leaders as unbelievers. By and large, the former cannot subscribe to the first Baptist "distinctive": "the supreme authority of the Bible." . . .

The Southern Baptists are not surrounded by a "cloud of confusion and misunderstanding"; rather, they see only too clearly the danger of participation in what is, to their view, an overwhelmingly non-Christian organization.

FREDERICK C. IVOR-CAMPBELL,
Class of '57.
Harvard University,
Cambridge, Mass.

SIR: It would seem that the author of "What Do Southern Baptists Fear?" has a fear complex of *not* uniting with the World Council of Churches to the same extent he labels others with having a fear complex which keeps them out. . . . There are other motives than fear. There is such a thing as conviction, based on truth as the individual understands and believes it. Again, there is preference. Each individual is free to have and hold to his own.

E. V. MAY.
North Oxford Baptist Church,
Oxford, Miss.

SIR: Louis A. McCord (Nov. 21) well illustrated the Southern Baptists' need of the World Council—even better than he intended! He lists "five distinctives which have through the years been accepted by Baptists everywhere and are the basis for Baptist existence as a 'peculiar people.' " Perhaps in the World Council the Southern Baptists would learn that only one of these five is distinctly Baptist, the one having to do with church government. There are others who baptize by immersion, still others who believe in separation of church and state. As for the authority and sufficiency of Scripture, the Lutherans and Presbyterians were expounding these doctrines long [ago].

If the Southern Baptists could break through their hard shell they would realize that, except for that hard shell, they are not as "peculiar" as they think.

GASTON BOYLE, JR.
Covenant Presbyterian Chapel,
Rock Hill, S. C.

Be Ye Heedful . . .

SIR: You say (Oct. 10) that the world "must pray to be delivered from so mad a reversion to Old Testament thinking." It is pretty loose thinking to use the phrase "Old Testament thinking" in a manner which condemns the whole Old Testament. It is not difficult to see what was in the mind of the writer who penned this editorial. But that same Old Testament gave us the first clue to the One God idea, the Ten Commandments, the commandment to love God and your neighbor as yourself, the ideals of justice and the vision of universal peace. One could name many others, but these are enough. . . . There is a saying in the Talmud that reads like this: "Wise men, be ye heedful of your words."

G. GEORGE FOX,
Rabbi Emeritus.
South Shore Temple,
Chicago, Ill.

NEWS of the CHRISTIAN WORLD

Omaha Council Spurs Reform

Church-Sponsored Citizens Committee Offers Slate of Candidates in Judicial Elections

OMAHA, Dec. 10.—A citizens' committee composed of churchmen from all major faiths effected a clean sweep of the judicial slate in the recent Omaha municipal elections. Aroused by the brutal slaying of an Omaha University beauty queen and church youth leader, as well as by reports of increased crime and widespread corruption in the municipal courts, the community and civic relations committee of the Omaha council of churches challenged the people of Omaha to unite in a citizens' committee for law enforcement. The disbarment of one judge on traffic and morals charges, the admitted involvement of another in a traffic ticket fixing scandal and the known character weaknesses of several other judges on both the municipal and district benches also played a part in spurring action. Nineteen of the city's leading citizens formed the committee and brought a proposed slate of district and municipal judges to the people of Omaha with this statement: "Our investigations convince us that one outstanding weakness contributing to laxity in law enforcement has been the caliber of some of the judges on the municipal and district benches. We therefore propose to recommend to the citizens of Omaha and the district those candidates for judgeship whose election would in our opinion give promise of strengthening the administration of justice."

Church Council Helps At Polls

Once the citizens' committee had been organized, the church council turned the task over to it. However, the member churches and many nonrelated congregations gave strong support to the campaign and enlisted workers for the polls. Many local attorneys who had suffered heavy financial reverses in previous attempts to correct the situation also gave freely of their help in discovering weaknesses in the administration of justice and in evaluating the quality of the candidates for judgeships. Expenses were defrayed through voluntary donations. All the candidates on the citizens' slate won election. Judges whom the committee opposed ran lowest in the vote, two of them being unseated. One of these had held office for 20 years and had been a leading vote-getter. One district judge who was not favored did secure election because the slate lacked a ninth candidate. This judge, however, has requested an assignment other than the juvenile court, an action regarded as still another desirable outcome of movement to preserve law and order in Omaha.

Negro and Indian Serve White Congregation

While race riots in Clinton, Tenn., make headlines, a full-blooded Indian minister and his Negro choir director go quietly about their business of serving a white congregation in Oxford, Neb. W. T. Willis, 45, an Oklahoma-born Choctaw, has been serving the Baptist church, one of five congregations in Oxford, since 1953. His wife, a Cherokee, teaches public school third-graders as well as a junior high Sunday school class. She also sponsors a youth fellowship group. Choir Director William Jackson, 26, is director of music in the Oxford public school. In addition to church and school work, he has organized a community vesper song service. "I've been made welcome here," he says. A long-time member of the church sums up Oxford's reaction to both pastor and choir director: "We are fortunate to have them here."

Iowa Pastor Elected To Congress

D. Merwin Coad, pastor of the First Christian Church in Boone, Iowa, joins Adam Clayton Powell, pastor of New York's Abyssinian Baptist Church, as the second clerical member of Congress. The 32-year-old pastor of the 1,200-member Boone church unseated the incumbent, James I. Dolliver, by a margin of only 227 votes out of more than 75,000 cast. This is the first time the district has ever elected a Democrat to Congress.

Personnel Changes

Harry H. Kalas is the new president of Westmar College in Le Mars, Iowa. Meanwhile, Hastings College, Hastings, Neb., and Coe College, Cedar Rapids, Iowa, are seeking new presidents; Dale D. Welch of Hastings and Howell H. Brooks of Coe recently resigned.

Clemens Zeidler of Fremont, Neb., president of the Central States synod of the United Lutheran Church since its founding, resigned Nov. 30 to become president of Northwestern Lutheran Seminary in Minneapolis.

Trinity Cathedral (Episcopal) in Omaha has a new dean. He is Robert G. Hewitt, formerly in charge of a large mission area in western Nebraska.

And So Forth

Two buses carrying more than 60 Iowa Methodists left Des Moines Nov. 24 for a four-day tour to United Nations headquarters in New York. Purpose of the trip was to give ministers, laymen and youth a first-hand look at how the world body functions.

The Stockholm boys' choir, under the direction of Erik Algard, opened the 1956-57 Artist Series program at Wartburg College in Dubuque, Iowa. The choir's accompanist is Helge Brilioth, son of the primate of the Church of Sweden.

Nebraska Wesleyan University in Lincoln has outlined an $8,375,000 plan of development to cover 16 years. Chancellor R. Leland Forrest terms the goal "ambitious but completely realistic."

The new $250,000 Methodist Wesley Foundation student center building at Iowa State College in Ames was dedicated Nov. 18.

The Christmas tree on the grounds of Sioux City's municipal auditorium glows with 300 light bulbs sent in from cities in all 48 states. The idea was borrowed from a group of young mothers at Whitfield Methodist Church, whose pastor, S. Willard Cunningham, planned the lighting ceremony held Dec. 9.

NORMAN TEMME.

Woman to Head Theology School

First of Her Sex Ordained in Indonesia, Mrs. Manusama-Manuputti Is Named Acting Rector

DJAKARTA, INDONESIA, Nov. 7.—Mrs. C. L. Manusama-Manuputti, first Indonesian woman to be ordained to the ministry (in 1953), has been appointed acting rector of the Theological School of Eastern Indonesia, at Makassar. She is the first Indonesian professor to serve full time on the staff of the institution since it reopened after World War II. Her husband, likewise an ordained minister of the Church of the South Moluccas, is engaged in missionary work among the Islamic Buginese in the Makassar area. The theological school at Makassar, a union institution, enrolls about 75 students in a four-year theological course on the junior college level. It serves a Protestant constituency of around 1 million. On its staff are Filipino, American and Dutch professors. Its buildings were financed in part by contributions from U.S. mission boards channeled through the Far Eastern joint office of the National Council of Churches' Division of Foreign Missions.

New Islamic Group Proposes Indonesian Theocracy

Four Indonesian Muslims have undertaken to set up a revolutionary organization based on noncooperation; they envision creation through mass action of an "Islamic Indonesian republic." They arranged an initial meeting Oct. 16 at the Islamic Academy here. Their efforts are indirectly opposed to Pres. Sukarno's *Pantjasila* (Five Virtues), which include freedom of religion and are the principles on which the government has rested since they were proclaimed in 1945. The greatest single source of disorder in the republic today is Dar'ul Islam, guerrilla forces banded together in the hope of substituting an Islamic theocracy for the present state.

Urge Conversion of Filipinos To Islam

Djakarta's daily *Pedoman* reports that in addressing the Conference of Filipino Muslims Oct. 12 at Dansalan, Mindanao, the Muslim leader Lauhi de Leon predicted that within a century all the Philippines will have embraced Islam. He urged the delegates to "convert Filipinos to Islam." Fahsu Al Amroussi, Egypt's ambassador to Indonesia, called on Filipino Muslims to be "obedient to their religion and their government, and to continuously propagate Islam." In the name of a 50-man delegation, Asaad Usman demanded that Great Britain return north Borneo to the Philippines. He claims to be a descendant of the leader of the force from the southern Sulu islands which conquered north Borneo in 1715.

Indonesian Ecumenical Youth Council Holds Session

Indonesia's Ecumenical Christian Youth Council (MPKO) held its annual training conference Oct. 15-25 in Sukabumi, near

Djakarta. Epifania Castro, secretary on the staff of the World Council of Christian Education and Sunday School Association, gave daily lectures on organizational phases of youth work; Christoph Barth led Bible study; Karl Stange of the Y.M.C.A. taught recreational methods; Douglas King of Yale Divinity School, who is spending several months in Indonesia under auspices of the Student Christian Movement, lectured on the intellectual approach to Christian youth; and this correspondent gave addresses on the church in southeast Asia and on Christian sex ethics. As he left the conference early in the sessions, Chairman J. W. Porawouw told the delegates he was making them responsible for its success.

Explains Exclusion of Israel From Bandung Conference

C. Tambu, editor of a Djakarta newspaper, used harsh words in commenting on the complaint by Moshe Sharett, Israel's former foreign minister, that his country was omitted from the Asia-Africa conference at Bandung last year. "The exclusion was deliberate, and Indonesia played an active role in it," Tambu wrote. "Israel has no place among the Afro-Asian nations, for she is an abortion spawned in the Middle East by the electioneering needs of Harry Truman, who had his eye fixed on the Jewish vote in the United States. It will be a happy day for Asian solidarity if India and Burma, which rushed to extend diplomatic recognition to Israel in such indecent haste, recognize the error of their ways and sever whatever links they have with Israel."

Assails Squelching Of Editors

The *Manila Times* on Oct. 15 criticized the Indonesian government for disciplining the editors of Djakarta's *Indonesian Raja*, because that paper criticized some of the country's military officers. "What happens in Indonesia concerns the Philippines," said the Manila paper. "Indonesia has been praised in Asia for rejecting Western aid lest it bring on intervention in its national affairs. Yet its press cannot report a major event or demand full airing of it without having two of its leaders put under technical arrest."

And So Forth

In response to a request from Hindu leaders in Bali, the ministry of religion plans to establish a section dealing with the Hindu religion. Since Indonesia's Hindus are concentrated in Bali and Lombok, their religious affairs have been administered from the provincial office in Denpasar.

The government of India has invited Ida Penanda Penuh, a Balinese Hindu priest, to participate in the Nov. 24 celebrations in New Delhi marking the 2,500th birthday of the Gautama Buddha. During his three-week visit, he will lecture on the situation of Hinduism in Bali.

At the third Far East regional conference of the United Nations Food and Agricultural Organization, held at Bandung Oct. 8-19, it was decided that so far as possible technical assistance experts for programs in the area should be drawn from the area itself, since they are familiar with its problems; that training within the area should be stressed; and that the length of the experts' terms of service should be extended.

WINBURN T. THOMAS.

Twin-City Church Invites Negroes

Minneapolis Methodist Church Asks Negro Congregation to Unite—Students Staff Center

MINNEAPOLIS, Dec. 5.—The 140 members of Border Methodist Church, a Minneapolis Negro congregation whose building will soon be razed in an urban redevelopment project, have been invited to join 4,000-member (white) Hennepin Avenue Methodist Church. The invitation was made by unanimous vote of the Hennepin church's official board. In relaying it to Border members, Chester Pennington, the minister, said: "We know if you come with us it won't be easy—for you or us. We know it will be awkward at times. [But] we believe Christians should worship together regardless of race or cultural background." Members of Hennepin's official board are willing to discuss any alternative plan that Border church might propose, he added. Dr. Pennington expressed the hope that if the invitation is accepted a plan can be worked out whereby Border's minister, Charles Sexton, might be appointed a district-at-large minister, so he could spend most of his time at Hennepin but at the same time move throughout the Minneapolis Methodist district.

Churches Associate in Common Enterprise

The decision of Hennepin's official board to invite Border was made "against a background of long and close association in common enterprise," Dr. Pennington told members of his congregation. During the past 20 years, the two churches have sponsored exchange programs between Sunday schools, youth groups and women's organizations. The Hennepin congregation helped Border build its church in 1937 and has given it substantial financial aid since that time. It was largely under the leadership of a former Hennepin pastor, Richard C. Raines, now Methodist bishop of the Indianapolis area, that Border was admitted to the Minnesota Methodist annual conference. It is the only Negro congregation in the conference.

Bishop D. Stanley Coors of the Minneapolis Methodist area called the Hennepin invitation a "proposal of Christian love and fellowship" and said its issuance made that day "one of the significant in the current history of Minneapolis Methodism." He said it was appropriate that the proposal should have been made in Advent—"a season of Christian good will." Dr. Sexton has expressed confidence that Hennepin's invitation will be accepted.

College Students Staff Youth Center

Seminary, university and college students are staffing a Christian youth center in one of Minneapolis' most blighted areas. Each week some 350 boys and girls from a neighborhood with a high rate of juvenile delinquency come to the Plymouth Christian youth center for religious activities, athletics, recreation, arts and crafts and music. Last year some 35,000 contacts were made. The idea for the center came from a group of seminarians attending Luther Theological Seminary. Now more than 100 young people volunteer their services. They come from Luther Seminary, the University of Minnesota, Augsburg College, Lutheran Bible Institute and Fairview Hospital school of nursing. The center is supported by an annual grant of $3,000 from the department of charities of the Evangelical Lutheran Church. The balance of the $40,000 annual budget is sought from individuals and church organizations. Ham Muus is director; Robert Evans, associate.

Ambassador to Cambodia Praises Missions

The work of Christian missionaries was praised by Carl W. Strom, new United States ambassador to Cambodia, at a testimonial dinner in his honor here. A Minnesotan who has spent 21 years in the foreign service, Strom said the work of missionaries helps develop a sense of social responsibility which is needed in underdeveloped nations before they can defeat poverty, disease and ignorance. He noted that in Korea, where he was deputy chief of the U.S. mission, Koreans who were graduated from mission schools were among the best trained people of that nation. Ambassador Strom taught for 16 years at Luther College, Decorah, Iowa, his alma mater, before going into the foreign service. He is a former Rhodes scholar and holds a Ph.D. from the University of Illinois.

Governor Calls Conference On Problems of Aged

With about 13 per cent of Minnesota's population now over 65, a conference to discuss the problems of the aged was recently held in Minneapolis at the call of Gov. Orville Freeman. Fourteen workshop groups made reports. One called on churches, unions, welfare agencies and industry to provide pre- and post-retirement counseling to show the retiring person what the community provides to keep him busy. Another recommendation called for an increase in nursing home facilities. Shortly after the conference ended, an organization of United Lutheran pastors and laymen announced plans to build a $500,000 residence for the retired in the Twin Cities.

Minnesota Personalities In the News

John Cowles, president of the *Minneapolis Star and Tribune*, was named "Mr. Fair Play" of Minneapolis for contributions toward improving intergroup relations in the community at a "Fair Play" day and Human Rights fair sponsored by several human relations groups. . . . John R. Earl, St. Paul physician and an American Baptist layman, has been elected chairman of the board of trustees of the Minnesota council of churches, succeeding the late Episcopal Bishop Stephen E. Keeler. New board chairman of the St. Paul council of churches is Neal Wood, Methodist layman. . . . Charles W. Spear, pastor at Fairmont, Minn., since 1947, will become district superintendent of the Central Minnesota Methodist district on Feb. 1, succeeding Edgar E. Ackerman, who is terminating his ministry because of illness. . . . Walter H. Judd, former medical missionary to China and a member of Congress since 1942, was re-elected Nov. 6. He received 82,258 votes to his opponents' 64,602 after an unusually vigorous campaign. . . . Clemens H. Zeidler, 45, until recently president

of the Central States synod of the United Lutheran Church in America, has arrived to become new president of Northwestern Lutheran Seminary in Minneapolis.

And So Forth

A voluntary religious census conducted among 23,184 students on the two campuses of the University of Minnesota in the Twin Cities brought 17,393 responses. Of those replying a third indicated they are Lutheran and over a fifth Roman Catholic. The totals were: Lutheran, 5,849; Roman Catholic, 3,878; Methodist, 1,402; Presbyterian, 1,100; Jewish, 816; Congregational, 777; Episcopal 667; Baptist, 650.

The Minnesota Universalist convention and the Minnesota Unitarian conference have organized the Minnesota council of liberal churches. Robert Pugh, Minneapolis Universalist layman, and K. J. Smith, Duluth Unitarian minister, were named council cochairmen.

Immanuel Lutheran congregation in Mankato has withdrawn from the Wisconsin Lutheran Synod in protest against the synod's delay in severing relations with the Lutheran Church–Missouri Synod.

Seven out of 10 Minnesota men and women say they are in favor of municipal movie censorship laws, a statewide survey by the Minnesota Poll has found.

WILLMAR L. THORKELSON.

Youth at Oak Ridge

Kentucky, Tennessee Baptists Sponsor Retreat for Overseas Students

LOUISVILLE, KY., Dec. 3.—A slim, dark-skinned Muslim student from Pakistan who kept his topcoat on at meals and wore a scowl on his face most of the time persisted in arguing with Baptist Ralph Overman in group discussions at the second annual international student retreat sponsored over the Thanksgiving week-end by the student union departments of the Baptist state organizations of Kentucky and Tennessee.

Dr. Overman, a nuclear scientist at Oak Ridge, Tenn., where the retreat was held, advanced the thesis that if nations are to live together in peace men must become humble in the presence of other men. Then, driving home his point: "The only way a person can become humble is to be in the presence of another Being in whom he has confidence."

Immediately, the argumentative student was on his feet, way back in the room. "But how can you get the cooperation of atheists?" he wanted to know. When Dr. Overman tried to answer that one, the Muslim youth had another question, and another. Finally the group imposed the gag rule, limiting the number of questions any individual could ask.

Across National Barriers

Such interchanges were typical of the retreat, for which a cosponsor was the Southern Baptist Sunday School Board. Present were 215 students from 37 nations; of these, 142 came from abroad. Among them were 16 Muslims, 6 Buddhists, 3 Hindus, 11 Roman Catholics, 2 Greek Orthodox and 23 who professed no religion. The overseas students are enrolled in state and privately

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supported schools in Kentucky and Tennessee.

The opening event was a traditional Thanksgiving dinner Thursday evening, a new experience for many of the foreign students. There followed two days of informal addresses, round table discussions, tours of points of interest in Oak Ridge, and midnight bull sessions. The best feature, everyone agreed, was the fellowship. "It was the happiest I have been in America," said a Greek youth who is a resident at Louisville general hospital. Earlier, at table, he and an Iranian had verbally refought the ancient battle of Salamis.

On a week-end when many a foreign student is likely to find himself in an almost-empty dormitory, these young people were able to share in the most American of holiday celebrations. Students from Egypt, Israel, England and France sat side by side at meals. Said the *Oak Ridger*: "We are certain that this conference will make a major contribution to the effort for world peace. Where we have religious understanding and tolerance the possibilities for conflict—no matter how wide the religious differences—are greatly reduced."

What About Evangelism?

Were there any converts to Christianity? Well, no one walked up the aisles to accept Christ as savior during the retreat. No evangelistic invitations were given. No pressure for immediate decisions was applied. However, as J. Chester Durham, Kentucky Baptist student union secretary, put it: "We do believe that such a project as this has evangelistic results ultimately. For example, a Japanese student attended the retreat last year as a Buddhist; this year, as a Baptist." It was Mr. Durham who originated the idea of the retreats.

Or take the young Muslim from Pakistan. He attended the retreat last year, too. Both times he seemed to be carrying a chip on his shoulder, determined to put across his own ideas, betraying not the least signs of warming to Christianity. But he *did* come the second time, and some concluded that his very hostility to Christian ideas may be a cover-up for an inner struggle.

Dr. Mahabit Jain, a Hindu M.D. spending his residency at Louisville general hospital, summed up the practical value of the retreat: "If you have got one Muslim to open his mind to a religion other than his own, you have won a victory." It can be stated that at least one of the non-Christians present did open his mind to consider Christianity. Many who attended could report similar convictions as they continue friendships begun at Oak Ridge.

Another retreat is planned for next Thanksgiving, to be held at Mammoth Cave.

GAINER E. BRYAN, JR.

Prepare Syllabus for Religious Education in Africa

As the result of work done by an all-Africa conference in August, an editorial board drawn from west, central, east and south Africa is preparing a graded syllabus for religious education. Advising on preparation of the material are Nelson Chappel, general secretary of the World Council of Christian Education and Sunday School Association, and T. G. Danning, a member of the council's British committee. Already requests have been received for publication of the syllabus in 77 vernaculars.

Atheists' Marred Shrine Restored

Despite Protest, Nuremberg Replaces War-Damaged Monument to 19th Century Philosopher

BETHEL-BIELEFELD, WEST GERMANY, Nov. 24.—In spite of protest by the citizens of Nuremberg, the city's war-damaged monument to the 19th century atheistic philosopher Feuerbach has been restored, along with its famous inscription, "Man has created God in his own image." At a crowded mass meeting called to discuss restoration of the monument, Dr. Rohrbach, professor of mathematics at Mayence University, said that Feuerbach's ideas are "completely out of date" today, when the "freedom to believe in an invisible God behind the world of phenomena" has been restored to man. He said that modern science's view coincides with that of the Bible. Another scientist pointed out that Feuerbach's conception of man as "human perfectionism" has in the past few decades been proved "terribly untenable"—an illusion as contrasted with the Christian idea of man.

6,000 Trumpeters Assemble

The century-old Evangelical Brass Choir Movement held its second national gathering at Dortmund in October. Of the 60,000 "blowers" active in Protestant brass choirs in Germany, 6,000 attended the meeting; of these, 1,700 came from the Soviet zone. They heard hymns and other religious music played by mass choirs, and listened to recordings of performances by Johannes Kuhlo and his famous sextet. Kuhlo, son of Eduard, who founded the movement, died about 10 years ago. He had continued his father's pioneer work, and had helped spread the movement to many countries. At the Dortmund festivities, greetings were read from choirs in Canada, the United States, Brazil and South Africa. Bishop Mitzenheim of Thuringia discussed the close relation between the music of brass instruments and the church service of which it can form an integral part. Another speaker recalled that brass instruments such as trumpets have been used in religious liturgy since early Jewish temple worship. Later, memorial services honoring Johannes Kuhlo were held in Bethel, where he lived and where he is buried.

Young Protestants and Jews Get to Know Each Other

The 60 Protestant and 35 Jewish teenagers who attended the three-day conference sponsored at Iserlohn by the Evangelical Academy of Rheinland-Westphalia recently decided that the theme of the conference, "How Can We Overcome Our Mutual Prejudice?" did not apply to them at all. For they discovered before the conference was over that they had no "mutual prejudices." The problem, they declared, was rather to overcome the prejudices prevailing in their parents' generation. The young people—both boys and girls—came from all over Germany. Discussion revealed that young German Protestants today have almost no personal knowledge of Jews. The few Jews who survived the Hitler purges or who returned to Germany after the war live almost in isolation. All the young people at the conference displayed an eagerness to get to know each other better, and to learn from films, lectures and reading the reasons for the former estrangement. Plans for future cooperation were developed during the sessions.

Westphalia Church Protests Staggered Work Week

In West Germany, the ultimate goal is a 40-hour week in industry. Looking toward this goal, some industries have already introduced a 45-hour week. This of course poses some economic problems. To solve them, it has been proposed that "days off" be spread over the entire week, thus keeping factories in operation all seven days. This would mean that some people would have to work on Sundays. Furthermore, it would deprive families in which several members work from having their days-off together. The synod of the Evangelical Church of Westphalia, while welcoming a reduction in working hours, has condemned the proposed plan. Its resolution says: "The staggered day-off would destroy not only Christian Sunday observance, but also family life and the life of the community." It recalls that the system it condemns is employed in Soviet Russia.

Ban on Sunday Truck Traffic to Stand

The constitutional court of the West German federal republic has rejected a petition from the Road Traffic Association asking an injunction against the ban on operation of heavy commercial trucks on Sundays and public holidays. The petitioners claimed that such operation is "vital to the life of the community," but the court held that the number of heavy trucks which would be operated on Sundays and holidays is too few to justify lifting the ban. However, the commercial and industrial interests concerned continue to carry on an expensive propaganda campaign, mainly through advertisements in the press, urging that the Sunday ban be abolished. The church has made its attitude clear: it favors continuance of the prohibition on the ground that Sunday should be kept as a day of rest, and that truck drivers should not be compelled to work on that day.

And So Forth

In Berlin, three clergymen and a man-and-wife team of lawyers have set up a service designed to prevent suicides. They announced that if people contemplating suicide would dial a certain telephone number, one or another of the five would be on hand to help. The first day the service was in effect 60 people made calls; of these, four were saved from imminent self-destruction. Now a plan is under way to enlist other ministers, physicians and lawyers in the scheme. Each month there are about 1,000 suicides in Germany, over 60 in Berlin alone.

A church worker has been assigned to live in a trailer near the huge "Black Pump" coal and coke installation being erected in East Germany. He will serve the workers housed in huts near the plant, and by working in the plant himself establish contact with the thousands of workers who commute to their jobs.

FOCKO LÜPSEN.

Penal Reform in Massachusetts

Program Under New Commissioner Has Already Resulted in Improved Morale, Public Concern

BOSTON, Dec. 3.—The most heartening story in Massachusetts this fall tells of the progress being made in the commonwealth's correctional department under the leadership of Commissioner Russell G. Oswald. The story began in January 1955, when four long-term prisoners held five guards as hostages in the Cherry Hill building of the old Charlestown prison and threatened to kill them unless they themselves were allowed to escape. From a Tuesday morning until Friday noon the bankruptcy of the Massachusetts correctional system was exposed to the public in sensational headlines as negotiations with the desperate men proceeded.

People who had never had any interest in penology suddenly became aware that in the 20th century we had a prison where men were kept for long periods in solitary confinement on bread and water, where there was no plumbing in the cells, where beds were concrete slabs, and where "rehabilitation" was a hollow sham—all this in spite of the heroic efforts of many of the poorly trained, underpaid and underequipped staff members. When the siege ended after courageous mediation of a citizens' committee of seven headed by Editor Erwin D. Canham of the *Christian Science Monitor* and including the prison chaplains and physician who repeatedly risked their own safety in the negotiations, the public was aroused to demand drastic reforms.

A Commissioner Appointed

Gov. Christian Herter immediately appointed a committee headed by Pres. Nils Y. Wessel of Tufts College to make recommendations to the legislature. Fortunately a new and more modern prison was already under construction at Walpole; so the new program was able to move faster than would otherwise have been the case. Chief among the recommendations of the Wessel committee was appointment of a qualified commissioner at a salary of $15,000, to be assisted by three deputies with salary of $10,000 each. Formerly the commissioner of correction was paid only $8,000.

The 16-point program of reform also included recommendations on revision of the commonwealth's penal code in many important areas where it sorely needed bringing up to date. While the program was not completely enacted into law, the principal sections did pass the Massachusetts general court, and Mr. Oswald was called from Wisconsin to be the new commissioner.

Speaking before the Congregational club of Boston Oct. 22 Oswald, a Roman Catholic with a truly evangelical sense of Christian vocation, gave an account of his first year in office which was both exciting and encouraging. He told of his first visit to Boston a year ago when he was greeted with headlines announcing a hunger strike in the Concord reformatory and with a stream of letters (which has not even yet subsided) accusing him of intentions to "coddle" wrongdoers and encourage crime. He related his first experience in addressing the inmates

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of the Charlestown prison, describing their unkempt, sullen appearance and openly hostile attitude. Then he described the steps taken to begin the task of rebuilding. Since public funds are still woefully inadequate, Oswald has enlisted the cooperation of volunteers from divergent segments of the community. The things that have been accomplished are the result of inspired integration of many agencies of good will.

Reform of the 'Incorrigible'

An example of this cooperation is the change wrought in the lives of 27 "hard core" prisoners who under the old regime were regarded as hopelessly incorrigible and dangerous and were kept in dark solitary confinement most of the time. It was from this group that the "Cherry Hill incident" erupted in January '55. First they, along with the entire population of the Charlestown prison and more than 100 inmates from the Concord reformatory (a misnamed maximum security institution which would be regarded as a "Bastille" if Charlestown had not been so much worse), were moved a few at a time to the newly completed prison in Walpole. In spite of dire predictions, this was done without untoward incident.

The commissioner then enlisted some of the best psychiatric talent in Boston (who contributed their services gratis) to advise on the treatment of the "terrible 27." On the advice of the doctors, these men were returned to the general prison population over the objections of many who predicted that riot and murder would immediately ensue.

Outside the Walls

The next chapter concerns the community of Walpole outside the prison walls, where most people took an extremely dim view of the town's newest "industry." Encouraged by Commissioner Oswald, community groups are now directing Bible and art classes, a choir and many forms of social activity for the prisoners—on a volunteer basis. The climax was reached Sept. 22, when townspeople packed the prison auditorium for a performance of *Mr. Roberts*, greeting it with laughter and applause. The title role and two of the key production assignments were enthusiastically filled by three of the men who had held the hostages at gunpoint in Cherry Hill only 20 months before. (Only two of the 27 have been in trouble—and that of minor nature—since they were released from solitary confinement.)

Much remains to be done. At the men's reformatory in Concord and the companion institution for women in Framingham, slop buckets are still the only sanitary facilities in the cells. At Concord, where formerly there were two teachers for 600 young inmates, there are still only six teachers for 450. But the first steps have been taken.

Significant among the volunteer programs is that conducted by Allan Knight Chalmers of Boston University and the social relations committee of the state council of churches. Through that program, inmates are befriended by theological students or committees from local churches while they are still behind bars, then after parole are assisted by the same people in their efforts to make good in the community outside.

NATHANAEL M. GUPTILL.

[Our apologies to Mr. Guptill—and to Boston and Newton Centre—for the editorial distortion of a paragraph in his Nov. 21 news story which made him refer to Second Church in Newton as "one of Boston's oldest" instead of "one of New England's most historic." Second Church's celebration of its 175th birthday makes it just a baby among New England churches; its fame rests on its deeds, not its age.—ED.]

Churches Assail Magsaysay's Act

President Dedicates Philippine People to the 'Sacred Heart of Jesus' in Catholic Ceremony

MANILA, P. I., Dec. 2.—Minority church groups here are protesting the actions of Pres. Ramon Magsaysay and the Roman Catholic hierarchy in dedicating the people of the Philippines to the "sacred heart of Jesus" against the free will and accord of some 6 million non-Catholic Filipinos. Acting in the role of high priest, Mr. Magsaysay, together with the Philippine hierarchy and Francis Cardinal Spellman of New York, officially took part in this ceremony during the closing rites of the four-day Second National Eucharistic Congress here. In this nominally Roman Catholic country where only one out of every 10 Catholics is a practicing churchman, the participation of Pres. Magsaysay was calculated to increase the prestige and public relations of the church of Rome in the Philippines.

Furthermore, despite constitutional guarantees of separation of church and state, Cardinal Spellman, who attended the Congress as a papal *legatus a latere*, was a house guest of the president in Malacanang palace during his stay in Manila, and upon arrival was accorded a 19-gun salute, an honor usually reserved for vice-presidents and princes. [*Legatus a latere* is defined by the *Catholic Encyclopaedic Dictionary* as a peculiarly confidential legate of the pope; a cardinal envoy sent on a mission of particular importance or delicacy, armed with special powers. —ED.]

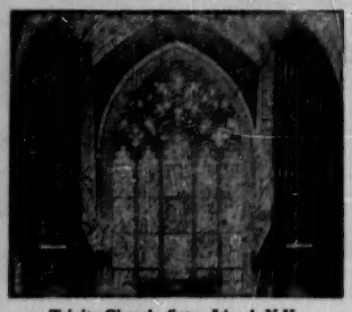
On the afternoon of his arrival, Cardinal Spellman was given a liturgical reception attended by 5,000 laymen at storied San Augustin Church. As he proceeded thither, he bestowed blessings on thousands of pupils of the city's Catholic schools, who lined the route of the procession and knelt as it passed by.

Federation Protest

Typical of the many protests against the dedication of the country to the "sacred heart of Jesus" published in the national dailies was a letter from José A. Yap, executive secretary of the Philippine Federation of Christian Churches, who wrote: "Mr. President, please be reminded that the task which you are about to do will greatly undermine the very foundations of democracy in our country and may cause the people of the world to revise their high esteem of you as the greatest champion of democracy in Asia. For unquestionably your public and official appearance in a Catholic religious ceremony is a violation of the principle of the separation of church and state which is safeguarded by the statutes of our land. . . . You are the symbol of our unity as a nation. Of what good will that symbol be, however, if it defers to a particular religious group, majority though it may be, with a complete disregard of the feelings and constitutional rights of the minority?"

Mr. Yap further pointed out that the late Manuel L. Quezon was invited to participate in a similar ceremony but refused, saying that as a practicing Catholic he would have been glad to take part as a private citizen,

Organ Building Pioneers



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but that as president of the Philippines he could not lest his participation be interpreted as official participation of the commonwealth in ceremonies of a definitely sectarian nature.

Catholics Control President

In other news releases the Roman Catholics were criticized for their sustained efforts to slant government favors to promote their sectarian interests. It was pointed out that they already have succeeded in having Catholic religious stamps printed at government sponsorship and expense, that they are determined to invade the University of the Philippines and the public school system, and that they are deep in politics with their own Roman Catholic party which elects a Catholic president. One story said: "Magsaysay to this day believes that he was elected president not by the Filipino people but by the Catholic Church. Now he has agreed to dedicate the Philippines (with all the Protestants and Moros, etc.) to Catholicism . . . If he is so scared of the Roman Catholic Church, he does not deserve to be re-elected."

"The Spirit of 1896," a society described as consecrated to the maintenance of individual rights and liberties and the separation of church and state, made known its opposition to the president's participation in the Eucharistic Congress in a resolution which was unanimously adopted. The resolution stressed that the public consecration of the Filipino people by Pres. Magsaysay was a religious act and at the same time an official act or act of state. The association argued that the president could not make the dedication because he was elected by the people as their political leader and not as a religious one.

Millions of Non-Catholics

The resolution stated further that "there are many millions of Filipino Muslims, non-Catholics, nonbelievers and pagans whom Pres. Magsaysay could not possibly represent in a religion of his own choice, much less to dedicate them to the sacred heart of Jesus or to Virgin Mary."

After the presidential act in the consecration of the Filipino people, Malacanang (the Philippines' White House) explained that the president participated in the rites as a Catholic, and that the act of consecration referred only to Catholics. The statement was viewed as an obvious attempt to appease the opposition religious minorities.

The criticism of Pres. Magsaysay was similar to that leveled at the president of the Brazilian senate when he dedicated that country to the "sacred heart" during the Roman Catholic Eucharistic Congress held in Río de Janeiro in July 1955. (See The Christian Century for Nov. 2, 1955, p. 1282.)

CORNELIO M. FERRER.

Publishing News From China

Reports from China say that the Christian Literature Society there has published a Chinese version of Handel's "Messiah" and a new hymnbook containing 170 songs. The music department of Nanking Theological Seminary has published a series of 10 anthems for use by choirs. They are sold in pamphlet form, each pamphlet containing two or three anthems and offered for sale at about six cents.

Hail Southern Baptist Energy

Mississippi Convention Concerns Itself with Leadership—N.A.A.C.P. Asks for Voting Rights Probe

BOONEVILLE, MISS., Nov. 27.—In speeches and action, the Mississippi Baptist convention at its meeting in Jackson Nov. 13-15 indicated its concern for Christian leadership. In a talk to delegates, Pres. Roland Q. Leavell of Southern Baptist Seminary at New Orleans said: "The leadership of the Christian world today is largely a Southern Baptist problem, because Baptists are the most rapidly growing denomination in the world. The Southern Baptist Convention seems to own and control the three largest seminaries in the evangelical world. The quality of leadership for the next 50 years depends upon the quality of training during the next 10 years." Owen Cooper, president of the convention and a layman, noted that Mississippi Baptists have at their command "fabulous resources," and that Southern Baptists have perhaps the best organization of any religious group in the world. He praised the "dedicated leadership" and the "willing followship" of Baptists everywhere. The convention declined to make Blue Mountain College coeducational, but voted to open the doors of the 84-year-old school to ministerial students. The convention adopted a budget of nearly $2 million. Further, it approved the borrowing of $600,000 for educational institutions. Messengers to the convention represented 1,734 churches with a membership of more than 431,000.

Asks U.S. Probe of Voting Rights

Clarence Mitchell of the Washington bureau of the National Association for the Advancement of Colored People told the Mississippi convention of that organization that there are "some specific instances of Negroes being denied the right to vote in the presidential election, and [we] will ask the justice department to take action." State political leaders are indignant over this proposal, as well as over the new Supreme Court decision against segregation on buses. Officials say the court decision will not affect travel in Mississippi. Mrs. Stovall Lowery of Clarksdale, president of the Mississippi congress of parents and teachers, has charged that southern pressure has made the P.-T.A. modify its integration stand. Across the state line, Louisiana teachers were warned that they could not belong to any organization which was not incorporated in that state. This would include the P.-T.A. and the National Education Association. In Tippah county, Miss., the white citizens' council proudly announces the accession to its ranks of "five very fine men of God from the local clergy."

Campaign Fought on Race Issue

Mississippi went Democratic in the presidential election by the narrowest margin in 80 years, following a campaign in which, for many in the state, race was the only issue. States rights leaders put on an active campaign, charging that the "Democratic party

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aims to destroy the white race." Mississippi Republicans used the friendship of Stevenson and Kefauver for Negroes as their main point of argument. A majority of newspapers opposed the Democratic party, but the state remained Democratic because of the heavy tide of votes in the northeast, where the Volunteers for Stevenson and the True Democrats were most influential, and because of the labor vote in the southern part of the state. True Democrats is a splinter group which claims to represent the people more than does the state organization.

New England Editors Tour State

Segregationists who thought the recent Mississippi tour by 20 New England editors would result in propaganda for their cause were disappointed. Although Negroes were not free to talk to the editors except in two towns, the postmaster in Mound Bayou told the group, "It is suicide for Negroes to vote in some areas of Mississippi." The head of the (Negro) American Legion in Mound Bayou warned the editors that he was endangering his life by telling them about discrimination. He added, "Life is dear, but so are other things." A Negro minister told the group that his business was burned by white men because he voted in 1953. Propagandists for segregation carefully concealed most of the unfavorable statements, and it is reported that some who talked to the visitors have been intimidated.

Outstanding Woman Statesman Dies

Mrs. John Clark of DeKalb, the outstanding woman statesman of Mississippi, is dead at the age of 71. In 1923 Mrs. Clark became the first woman to manage a senatorial campaign, after assisting her husband while he was a member of the state house and senate. She later succeeded him in the house. She was a leader in getting a state teachers college for Negroes and a state reformatory for Negro children, and was one of the members of the Hamilton committee which made a study of Negro education in the state which was suppressed for many years but many of whose recommendations are now law. Mrs. Clark defeated lax liquor and divorce laws by her leadership and led in the passage of educational and welfare measures.

And So Forth

Clay county has voted out beer, leaving only one county in northeast Mississippi where the sale of beer is legal.

Louisiana segregation leaders said the U.S. Naval Academy "slapped us in the face" by selling unsegregated tickets to the Tulane-Navy football game.

Six hundred children in Lee county lack winter clothing, declares the county welfare agent.

More than 1,000 teachers have left Mississippi in the past three years.

A new chapel was dedicated at the state hospital, where an institute for pastors will be held in December.

The Southern conference on alcoholism was held in Jackson Nov. 9-10.

Methodist and Baptist leaders have joined to form an organization to reduce the number of out-of-state marriages performed in Mississippi. CHARLES G. HAMILTON.

Northcott Coming To U.S.

Cecil Northcott, London correspondent of The Christian Century and editor-in-chief of the Lutterworth Press, expects to be in the United States during July and August 1957. He will be available for addresses during those months. Inquiries concerning engagements should be addressed to Eleanor Kent Browne, World Council of Churches, 156 Fifth Ave., New York 10.

Seattle Mission Hears Walker

Australian Evangelist Leads Council Program; Urges Christians to Reach the Unchurched

SEATTLE, WASH., Dec. 6.—In a nine-day mission sponsored by the Seattle-King County council of churches Alan Walker, noted Australian evangelist, challenged Seattle churches to "reach out to the unchurched population." At a ministers' meeting opening the mission, Dr. Walker urged that the gospel be taken to the people "where they are." "We need to go out into the highways and byways and tell the people about Christ and his way of life," he said. During the mission Dr. Walker went to Skid Row to conduct a street meeting. Speaking at a citizens' dinner in the civic auditorium, the evangelist told 1,600 civic leaders that the democracies need a "redefinition of goals and purposes." "As people, we lack challenging national ideals which would draw from us loyalty and enthusiasm," he said. "There is undoubtedly a faltering of democratic faith. America and Australia are living far too much on an anti-communist basis. We know what we are supposed to be fighting against, but we are by no means sure what we are supposed to be fighting for. . . . Man's spirit cannot live by negation alone."

New Features Spark Mission

Among other features of the mission were women's meetings sponsored by the local council of united churchwomen; a youth meeting on love, courtship and marriage; and a midday question-and-answer period held in a local theater. While hundreds were helped by the evangelist's frank discussions, some of those discussions aroused controversy. He urged an immediate halt to all atomic explosions, pointing out that he was speaking not politically, but as a Christian. He also pleaded for racial understanding and for an "intelligent" campaign aimed at beating back the inroads of liquor and gambling. Some 100 Seattle area churches cooperated in the mission.

Jewish, Unitarian Groups Hold Joint Service

A Jewish and a Christian congregation worshiped together in what is believed to be the first interfaith Thanksgiving service held in Seattle. The congregations of University Unitarian Church and Temple Beth Ann shared hymnals and prayerbooks and later sampled each other's cooking during a fellowship hour. For the past two months the two congregations have used the same building for their worship services, but at different times.

Methodists Attend a Visitation Workshop

A workshop to train men and women for lay visiting was held Oct. 29-Nov. 2 at University Methodist Church here. It was sponsored jointly by the Seattle Methodist conference's committee on aging and the national Methodist Board of Education's department of Christian education of adults.

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The first such workshop attempted along this line, it had as its leaders Robert Leslie, professor of pastoral psychology and counseling at Pacific School of Religion, Berkeley, Calif.; Virginia Stafford, director of Methodist work with older adults, Nashville; and several psychiatrists, physicians and ministers from the Pacific northwest. Arrangements were made with Unit No. 2 of the King County hospital for practical visitation each afternoon during the workshop.

Church Council Holds Festival of Faith

The general board of the Washington-Northern Idaho council of churches met at Moses Lake Oct. 27-28 in conjunction with the Festival of Faith sponsored by the Central Columbia Basin council of churches. Moses Lake, in the center of the fast-growing Columbia basin, has increased in population 205 per cent in the past six years. The festival featured seminars on such subjects as "Making the Sunday School Vital," "Organizing the Women of the Church," "What to Do for Teen-agers" and "How to Finance a Church." A report on the findings of a restudy of the Columbia basin was presented by Arthur L. Frederick, director of the state council's research department and professor of religion at the College of Puget Sound, Tacoma.

And So Forth

Declaring that alcoholism is a disease and that the churches have a responsibility to help solve the problems it raises, the Episcopal diocese of Olympia sponsored institutes on alcoholism during November in Seattle, Tacoma, Snohomish and Vancouver. On the discussion panels were instructors in psychiatry and clergymen.

A three-state audiovisual workshop in Christian education was held here Oct. 18-20 under sponsorship of the audiovisual department of the Washington-Northern Idaho council of churches. Sixty-two delegates from 19 communities attended the sessions.

William M. Kelly, a University of Washington graduate, has been appointed director of Westminster House, Presbyterian student center at his alma mater. Mr. Kelly was for seven and a half years field executive for the Presbyterian synod of Illinois and served two pastorates there.

A new position on the faculty of the College of Puget Sound, that of director of religious activities, has been filled by the appointment of Robert G. Albertson, pastor of Asbury Methodist Church in Tacoma. Mr. Albertson will teach two freshman classes in religious orientation, besides training youth for religious living and action.

GERTRUDE L. APEL.

Food Stores in Dayton End Business on Sunday

Major food chain stores in Dayton, Ohio, where church groups have taken a strong stand against Sunday business, are now closed on Sundays—for the first time in a year. Officials of three chains operating about 50 stores in the area said the stores were closed "in the best interest of the community."

Offer Church Services In Esperanto

In connection with the Esperanto Congress attended by 2,200 people from 40 countries in Copenhagen, Denmark, this summer, Roman Catholic and Lutheran services were held with the sermon, liturgy and hymns in Esperanto. The Catholic service was in the Church of St. Ansgar, the Protestant in Copenhagen cathedral.

The Church Roll

Alan Walker, Australian evangelist who has been leading a year-long "mission to America" for the U.S. Methodist Board of Evangelism, is to be visiting professor of homiletics and evangelism at Boston University school of theology for the semester starting in February.

Clement E. Hubbard, a Methodist missionary, is the first Protestant to be named an "honorary citizen" of Lins, a city of 30,000 in interior Brazil, an area predominantly Roman Catholic. Mr. Hubbard first went to Brazil in 1921. In 1928 he founded the American Institute of Lins, whose enrollment has since grown to over 2,000.

Two men connected with (Lutheran) Andhra Christian College in Guntur, India, are members of India's delegation to the United Nations: T. S. Paulus, principal of the school and formerly secretary of the Andhra Evangelical Lutheran Church of India; and K. Raghuramaiah, president of the college's alumni association and a member of the Indian parliament.

Harold Haas, pastor of St. John's Lutheran Church, Jersey City, N. J., has been appointed executive secretary of the United Lutheran Church's Board of Social Missions.

L. Scott Allen, pastor of Central Methodist Church, Atlanta, has been elected editor of the *Central Christian Advocate*, official organ of the Methodist Central (Negro) jurisdiction. Publication offices are in New Orleans.

Among recent deaths: Behrend Mehrtens, professor of religion at Hartwick College, Oneonta, N. Y., who had served the United Lutheran Church in many capacities as pastor and administrator, formerly chaplain and head of the department of religion at Rutgers University, on Nov. 21, at the age of 63. . . . Clinton S. Quin, retired Protestant-Episcopal bishop of Texas, on Nov. 29, at the age of 73. Bishop Quin founded the first chapter of Alcoholics Anonymous west of the Mississippi, in Houston, in 1941. . . . Ottora Horne, Presbyterian, U.S.A., missionary in Lebanon for 37 years prior to her retirement in 1939, in Wooster, Ohio, on Nov. 23, at the age of 87. Miss Horne had been respectively teacher, principal and treasurer of the American School for Girls in Beirut.

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